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THE
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ANTHON H. LUND, EDITOR
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"The hearts of the children shall turn to their fathers."

Summer I

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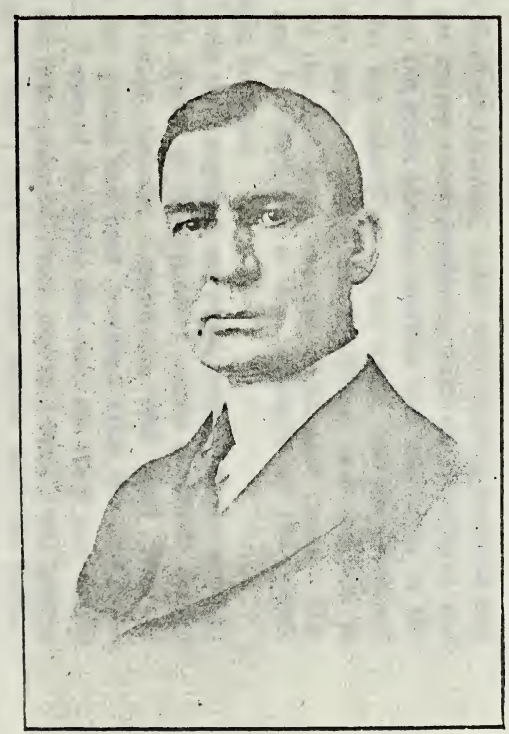

JOSEPH S. PEERY.

EDWIN H. PEERY.

THE
UTAH GENEALOGICAL
AND HISTORICAL MAGAZINE.

JANUARY, 1919.

VISION OF THE REDEMPTION OF THE DEAD.

This "Vision of the Redemption of the Dead" was submitted, October 31, 1918, to the Counselors in the First Presidency, the Council of the Twelve and the Patriarch, and by them unanimously accepted.

Its publication will emphasize and make clear to those who attended the conference or have since read its proceedings, the significance of President Smith's opening remarks, October 4, when he said:

"I have not lived alone these five months. I have dwelt in the spirit of prayer, of supplication, of faith, and of determination; and I have had my communication with the Spirit of the Lord continuously."

Although this Vision has been published elsewhere, we feel that it ought to be given to the readers of this Magazine, and be preserved in the pages of this publication.

On the third of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the Scriptures and reflecting upon the great atoning sacrifice that was made by the Son of God for the redemption of the world, and the great and wonderful love made manifest by the Father and the Son in the coming of the Redeemer into the world, that through His Atonement and by obedience to the principles of the gospel, mankind might be saved.

While I was thus engaged, my mind reverted to the writings of the Apostle Peter to the primitive saints scattered abroad throughout Pontus, Galatia, Cappadocia, and other parts of Asia where the gospel had been preached after the crucifixion of the Lord. I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before, with the following passages:

For Christ also hath once suffered for sins, the just for the unjust,

that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:18-20.)

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality, and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.

I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand. They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death. Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.

While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful, and there he preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance. But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled themselves while in the flesh, his voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face.

Where these were, darkness reigned, but among the righteous there was peace, and the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. Their countenances shone and the radiance from the presence of the Lord rested upon them and they sang praises unto his holy Name.

I marveled, for I understood that the Savior spent about three years in his ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting gospel and call them unto repentance; and yet, notwithstanding his mighty works and miracles and proclamation of the truth in great power and authority, there were but few who hearkened to his voice and rejoiced in his presence and received salvation at his hands. But his ministry among those who were dead was limited to the brief time intervening between the crucifixion and his resurrection; and I wondered at the words of Peter wherein he said that the Son of God preached unto the spirits in prison who sometime were disobedient, when once the longsuffering of God waited in the days of Noah, and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men. And thus was the gospel preached to the dead. And the chosen messengers went forth to declare the acceptable day of the Lord, and proclaim liberty to the captives who were bound; even unto all who would repent of their sins and receive the gospel. Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets. These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and all other principles of the gospel that were necessary for them to know in order

to qualify themselves that they might be judged according to men in the flesh, but live according to God in the spirit.

And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the sacrifice of the Son of God upon the cross. Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh, that they might carry the message of redemption unto all the dead unto whom he could not go personally because of their rebellion and transgression, that they through the ministration of his servants might also hear his words.

Among the great and mighty ones who were assembled in this vast congregation of the righteous, were Father Adam, the Ancient of Days and father of all, and our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God. Abel, the first martyr, was there, and his brother Seth, one of the mighty ones, who was in the express image of his father Adam. Noah, who gave warning of the flood; Shem, the great High Priest; Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel; Isaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there.

Moreover, Ezekiel, who was shown in vision the great valley of dry bones which were to be clothed upon with flesh to come forth again in the resurrection of the dead, living souls; Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people: Elias, who was with Moses on the Mount of Transfiguration, and Malachi, the prophet who testified of the coming of Elijah—of whom also Moroni spake to the Prophet Joseph Smith—declaring that he should come before the ushering in of the great and dreadful day of the Lord, were also there. The prophet Elijah was to plant in the hearts of the children the promises made to their fathers, foreshadowing the great work to be done in the temples of the Lord in the Dispensation of the Fulness of Times, for the redemption of the

dead and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance, for the dead had looked upon the long absence of their spirits from their bodies as a bondage. These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with immortality and eternal life, and continue thenceforth their labors as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love him.

The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits, who were reserved to come forth in the fulness of times to take part in laying the foundations of the great Latter-day work, including the building of temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world. I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God. Even before they were born, they, with many others, received their first lessons in the world of spirits, and were prepared to come forth in the due time of the Lord to labor in his vineyard for the salvation of the souls of men.

I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead. The dead who repent will be redeemed, through obedience to the ordinances of the house of God, and after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation.

Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen. *Joseph F. Smith.*

[illegible] country.

[illegible] of the world [illegible]

[illegible]

[illegible] God, and after [illegible] and [illegible]

[illegible] Amen. [illegible]

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

COMPILED BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

Had the Latter-day Saints been permitted to continue their residence in Jackson County, Missouri, there would today have existed in that county a city called Zion, occupying a part of the ground now included in the Kansas City corporation. It was there on the Big Blue, a short distance southwest from the present town of Independence, that the Saints in August, 1831, commenced their career of founding settlements which undertaking has constituted a part of their operations from that time until the present. Among the settlements founded by the Saints in Jackson county were the Colesville branch, the Whitmer settlement, the Big Blue Branch, etc. But the Saints were expelled from Jackson County in 1833 and the city of Zion so far has only existed on paper.

During the sojourn of the Saints in Clay County Mo., from 1833-1836 no new settlements of any size were founded by them, but when they removed to the prairie country which was soon organized into Caldwell County, Mo., they founded the city of Far West, this being the first town of any considerable size ever founded by them. Kirtland, Ohio, had also become a place of importance prior to that date, but that place, which although only an insignificant village when the Saints first located there, was nevertheless not originally a Mormon settlement. In the hands of the Saints it grew to be a town of importance with a temple gracing its main street. Besides Far West, which was named thus by the Saints because of its location in the far west, near the western boundary of the United States at that time, other smaller settlements were founded on Shoal Creek, Goose Creek, Crooked river, and elsewhere. In 1838 a new settlement was founded by the Saints in the adjoining county north called Adam-Ondi-Ahman. The place was originally known as Spring Hill, located on Grand river, but it was named as stated by revelation because it is the place where Adam shall come to visit his people or the Ancient of Days shall sit, as spoken of by Daniel the Prophet. (Doc. & Cov., Sec. 116.) Adam-Ondi-Ahman, though surveyed on quite a large scale with the intention of making it a sister city to Far West (25 miles south), it was never built, as the mob came upon the Saints there the same year (1838) and drove them away.

After the expulsion from Missouri in the year 1839 the Saints purchased the little village of Commerce, Hancock Co., Illinois which place, in a remarkably short time transformed into a city which they named Nauvoo, the name being

of Hebrew origin, signifying beautiful location. It grew very rapidly and became by far the largest and most important town founded up to that time by the Saints. Another town was founded on the west side of the Mississippi river opposite Nauvoo in Lee County, Iowa, named Zarahemla, in honor of the old Nephite capital of that name. But the place never grew to the expectation of its founders. The little village of Montrose, lying on the bank of the Mississippi river, took the precedence, that place being in existence before the Saints located in Lee County. Such places as Ramas, Macedonia, La Harpe, Bear Creek, the Morley Settlement, and a number of others were built up, if not originally founded, by the Saints. During the famous exodus in 1846 the Saints founded three important towns in Southern Iowa, namely. Garden Grove (thus named by the brethren because of its beautiful location), Mount Pisgah, (thus named by Parley P. Pratt, because of its location on a hill) and Kanesville (thus named by the Saints in honor of their true and benevolent friend, Thomas L. Kane). It is the present Council Bluffs, Pottawattamie Co., Iowa. Subsequently about forty small settlements were founded in the same county, most of which continued to flourish until the general removal of the Saints to Great Salt Lake Valley took place in 1852. Among these small settlements may be mentioned Council Point, Springville, North Pigeon, Harris Grove, Perkins Camp, Honey Creek, Allred's Camp, Highland Grove, Davis Camp, Bellevue, St. Francis, Brownings, Bullock's Grove, Indian Mill, Old Agency, Rocky Ford, Macedonia Camp, Ferryville, Pleasant Grove, Barney's Grove, Coolidge's Mill, Keg Creek, (U. C.), Silver Creek, Cooley's Mill, Little Pigeon, Bethlehem City, Big Pigeon, Mc Olney's Camp, Plumb Holow ,and Brown's Camp. It is possible that one or two of these branches were on the Nebraska side of the Missouri river.

In the summer of 1846 the advance companies of the Saints crossed the Missouri river and founded the first white man's settlement ever built in what is now the State of Nebraska; it was called Winter Quarters and is the present site of Florence, six miles north of Omaha. A number of other settlements were founded in Nebraska by the Saints, during the following years, the last one being Genoa, thus named after the birth place of Christopher Columbus, in Italy. This settlement commenced in 1856 stood on Loupe Fork, about 150 miles west of the present city of Omaha.

With the advent of the pioneers of Utah into Great Salt Lake Valley in 1847, commenced the great work of empire founding by the Latter-day Saints, Great Salt Lake City being the first surveyed and built. From that center the Saints extended their settlements north and south and east and west until at the present time there are many hundreds of cities, towns, villages and hamlets, which owe their origin to the industry and

frugality of the Latter-day Saints. They are scattered throughout Utah, Idaho, Montana, Oregon, Nevada, California, Wyoming, Colorado, New Mexico, and Arizona, besides a number in Alberta (Canada) and Old Mexico.

Following is a partial list of these settlements with a few important historical data, the chief object of this article being to give in a brief way the origin of the names. We have done this without any system of grouping, except to arrange them in alphabetical order. We vouch for the correctness of the statements made, according to the best sources of information to which the historian at this late day can have access.

ABERDEEN (Blackfoot Stake), Bingham County, Idaho, a railroad town on a branch of the Oregon Short Line, where there is a recently organized Ward of the Church. The place was named after the city of Aberdeen, Scotland.

ABRAHAM (Deseret Stake), Millard County, Utah, is a farming settlement founded in 1890, organized as a branch in 1893 and as a ward in 1900. It was named Abraham, in honor of the late Apostle Abraham H. Cannon, one of the original land owners in the locality.

ADAIRVILLE (Kanab Stake), Kane County, Utah, was the name of a small frontier settlement on the Pahreah river, first settled in 1873 and named Adairville, in honor of Thomas Adair and family, the first settlers. The little settlement was broken up in 1878 through scarcity of water.

ADAMSVILLE (Beaver Stake), Beaver County, Utah, was first settled in 1862 and originally known as the Beaver Iron Works, but later the name was changed to Adamsville, in honor of David B. Adams, one of the first settlers of the place.

AETNA (Alberta Stake), Alberta, Canada, is a farming settlement situated near Cardston, and first settled in 1888; it was organized as a Ward December 17, 1893, and named Aetna, after the volcano of that name on the island of Sicily, Italy.

AFTON (Star Valley Stake), Lincoln (formerly Uinta) Co., Wyo., is the principal settlement in Star Valley and was permanently settled in 1885, and organized as a Ward in 1887 and named Afton after the historical river of that name in Scotland.

ALAMO (Moapa Stake), Lincoln County, Neveda, is a mining town in which there are a number of Latter-day Saints who were organized as a Ward Sept. 26, 1906.

ALBION (Raft River Stake), Cassia County, Idaho, was originally known as Marsh Basin and was first founded by non-Mormons about 1875. The first Saints located in the Valley in 1875 and a ward was organized there in 1887. The name Albion was undoubtedly like other towns in the United States named after Albion, the earliest name by which the island of Great Britain was known, and by which that country is still used in poetry.

ALICEL (Union Stake), Union County, Oregon, was organized as a branch of the Church May 13, 1900, and as a Ward June 9, 1901.

ALMA (Maricopa Stake), Maricopa Co., Arizona, was first settled in 1880 and was organied as a Ward in 1884 and named Alma, in honor of the great Prophet of Book of Mormon history.

ALMO (Raft River Stake), Cassia Co., Idaho, is a farming settlement founded in 1880 and named Almo by Myron B. Durfey when the first postoffice was established there in 1881. The place was organized as a branch in 1882 and as a Ward in 1887.

ALPINE (Alpine Stake), Utah County., Utah, was first settled in 1851 and called Mountainville, because of its situation at the base of the Wasatch range of mountains, in the extreme north east corner of Utah Valley. It was organized as a branch of the Church, Feb. 10, 1852. Later it was incorporated as a city and the name changed to Alpine, a name suggested by its altitude (about 4700 feet above the level of the sea). Alpine is the smallest city in Utah.

ALPLNE (St. Johns Stake), Apache Co., Arizona, is a small farming settlement situated in the so-called Bush Valley and was settled in 1877 by Anderson Bush (a non-Mormon) and family, and soon became known as Bush Valley. It was also called Frisco, because the valley is situated near the headwaters of the San Francisco river. The first Latter-day Saints came into the Valley in 1879 and when a Ward was organized there in 1880, the name was changed from Frisco to Alpine, its high altitude suggesting the name.

ALTON (Kanab Stake), Kane Co., Utah, a small settlement situated near the tops of the mountains on the headwaters of Kanab Creek, at an elevation of about 7000 feet above sea level. It was named Alton because of its high altitude; it was formerly called Graham.

AMERICAN FALLS (Blackfoot Stake), Bingham Co., Idaho, is an important railroad town on the Oregon Short Line where a number of Saints reside who were organized as a ward Dec. 22, 1907. The name of the place is derived from the falls in Snake river near which the town is located.

AMERICAN FORK (Alpine Stake), Utah County, Utah, is one of the principal settlements in the north end of Utah County, and was first settled in 1850 and named American Fork, a name which had already been given by the early explorers to the creek of which the settlement is built, in contradistinction to Spanish Fork River, on the other side of the lake which was named in honor of Spanish explorers. When the settlement on the American Fork Creek was incorporated as a city it was called Lake City, owing to its proximity to the Utah Lake, but that name never became popular with the people, in consequence of which the orig-

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inal name was again adopted. The town was divided into four Bishops' Wards, July 14, 1901.

AMITY (St. Johns Stake), Apache Co., Arizona, a small farming district in Round Valley, was organized as a ward in 1882 and named Amity, one of the definitions of which is "mutual good will." The Amity Ward was amalgamated with the Omer Ward in 1886 and then called Union. Later that name was changed to Eager.

AMMON (Bingham Stake), Bingham Co., Idaho, is an outgrowth of Iona, and was originally known as South Iona. The name was changed to Ammon, Feb. 5, 1893, in honor of Ammon, the son of King Mosiah of Book of Mormon history. This Ammon distinguished himself as a most successful Nephite missionary among the Lamanites.

ANNABELLA (Sevier Stake), Sevier Co., Utah, a farming settlement named after Ann S. Roberts (wife of Edward K. Roberts) and Isabella Dalton (wife of Harry Dalton), two of the first women settlers of the place. The name was first given to the spring situated about 1½ miles from the present village of Annabella. The settlement was founded in 1871 and organized as a Ward in 1885.

ANNIS (Rigby Stake), Jefferson (formerly Fremont) Co., Idaho, a farming settlement on Poole's Island, was first settled in 1879 and organized as a Ward, Oct. 23, 1904. The settlement is an outgrowth of Minan and the origin of the name is not known.

ARBON (Curlew Stake), Oneida Co., Idaho, is a small farming settlement founded in Bannock Valley in 1893 and organized as a Ward, July 19, 1908. It was named Arbon in honor of George Arbon, the oldest man among the first settlers of the place.

ARCHER (Fremont Stake), a farming settlement in Maddison (formerly Fremont) County, Idaho, is an outgrowth of the older settlement of Lyman, and was organized as a ward in 1902 called Archer, thus named in honor of Zilpha A. Young whose maiden name was Archer.

ARCO (Blackfoot Stake), Butte (formerly Blaine) Co., Idaho, is a small settlement situated on Big Wood River on a branch of the Oregon Short Line Railroad where a numer of Saints have located. A ward was organized there in August, 1912; the town was named Arco before the Saints settled there.

ARGYLE (Woodruff Stake), Rich Co., Utah, a farming settlement was first settled in 1872 and named Argyle, after a shire (Argyll) in Scotland, most of the early settlers of the little settlement being of Scotch origin.

ASHLEY (Uintah Stake), was the original name for Vernon, Uintah Co., Utah, it being situated on Ashley river, a tributary of Green river. Ashley river was named in honor of the great western explorer, William H. Ashley.

ASHTON (Yellowstone Stake), a railroad town in Fremont

Co., Idaho, was first settled in 1890 and called Vernon, after Mount Vernon, Virginia. It was organized as a branch in 1903 and later the same year as a Ward. When a railroad town was built near the center of the former Vernon, the name was changed to Ashton, a name suggested by the railroad people.

Auburn (Star Valley Stake), Lincoln, (formerly Uinta) Co., Wyo., a farming settlement was first settled in 1879 and organized as a ward, July 1, 1889. The settlement was named Auburn from the beginning.

Aurora (Sevier Stake), Sevier Co., Utah, a farming settlement, founded in 1875, organized as a branch in 1880 and organized as a ward in 1881. It was named Aurora, which is the name for the Roman goddess of dawn.

Avon (Hyrum Stake), Cache Co., Utah, a small agricultural district settled in 1860 and organized as a ward, July 5, 1891. It was named after Avon (England) on which stream Stratford, the home of the celebrated William Shakespeare, stood.

Axtell (South Sanpete Stake), Sanpete County, Utah, is a small farming settlement named in honor of Axel Einersen (an unmarried man) who was one of the first land owners in that part of the country. It was organized as a ward in 1912.

Baker (Union Stake), Union Co., Oregon, is an important railroad town and a great center for lumber business where a number of Latter-day Saints reside. The Saints there were organized as a ward June 9, 1901. The place was named Baker before the Saints became active in the place.

Bancroft (Idaho Stake), Bannock Co., Idaho, is a station on the Oregon Short Line, formerly called Squaw Creek, thus named from a small stream which rises in the adjacent mountains and sinks into the ground a short distance below the present town of Bancroft. The place was named Bancroft in honor of William H. Bancroft, vice-president of the Oregon Short Line. A ward was organized in Bancroft in 1907.

Bannock, a stake of Zion, consisting of the first settlements of Saints founded in the Great Snake River Valley, Idaho, was organized in 1884 and the name changed to Fremont Stake in 1898.

Bannock, the name of a stake of Zion organized in 1898 containing the settlements of the Saints in Gentile Valley and vicinity. This stake, like Bannock Stake in Snake River Valley, was named for the Bannock tribe of Indians who roamed over that part of the country in early days.

Banida (Oneida Stake), is partly situated in Franklin (formerly Oneida) Co., and partly in Bannock County, Idaho. The name of the settlement is derived from "Ban" of Bannock and of "Ida" from Oneida. The Banida ward was recently organized .

Basalt (Shelley Stake), Bingham Co., Idaho, was first settled in 1885, and named because of the immense quantities of

basalt rock which were found within the boundaries of the original Basalt ward, which, when first organized, Aug. 19, 1888, included the greater part of the country now embraced in the Shelley and Blackfoot Stakes of Zion.

Basin Ward (Cassia Stake), Cassia Co., Idaho, was first settled in 1878 and organized as the Spring Basin Branch in 1880. It became a Ward in 1882 called Spring Basin Ward, a name suggested by the fact that the settlement is located in a valley resembling a basin. Later the name of the Ward was changed to Basin.

Bates (Teton Stake), Teton Co., Idaho, is a flourishing farming settlement in Teton Valley. It was first settled in 1881, and when a branch was organized and a postoffice established in 1900 the locality was called Bates in honor of Thomas George Bates, one of the first settlers. It was organized as a ward in 1908.

Batesville (Tooele Stake), Tooele Co., Utah, is a small farming settlement centrally located in Tooele Valley . It was first settled in 1851 and organized as a ward, April 2, 1890, called Batesville, in honor of Ormus E. Bates, the first settler in that part of Tooele valley.

Beazer (Alberta Stake), Alberta, Canada, is a small farming settlement named in honor of Frank Ephraim Beazer, the first Bishop of the Ward. It was organized as a Ward in December, 1900.

Bear River City (Box Elder Stake), Box Elder Co., Utah, was first settled in 1866 and organized as a ward, Aug., 19, 1877. It was named Bear River City from the beginning, owing to its situation on the right bank of Bear River.

Beaver (Beaver Stake), Beaver Co., Utah, is the headquarters of the Beaver Stake of Zion and was settled in 1856 on the creek which had already been named Beaver on account of the numerous Beaver dams found in the stream. The creek which contains good water was well known to the early pioneers of Utah.

Beaver Dam (Bear River Stake), Box Elder Co., Utah, was first settled in 1868 and was named because of the numerous beaver dams found by the pioneers in the little creek on which the village of Beaver Dams is situated. The place was organized as a ward, March 27, 1892.

Beaver Dams (Moapa Stake), Mojave County, Arizona, was first settled in 1865, and organized as a branch of the Church soon afterwards. This place also was named because of the beaver dams found in the little stream which rises in the adjacent highlands north and falls into the Rio Virgen, a short distance from the little settlement. The place has also been known as Millersburg.

Bedford (Star Valley Stake), Lincoln (formerly Uinta) Co., Wyo., is a farming settlement situated in the lower Salt River Valley. It was first settled in 1890, organized as a branch of

the Church, May 20, 1895, called Strawberry Creek branch, and organized as a ward, Nov. 19, 1895, and named Bedford, after Bedford, a city in England.

BENCH (Bannock Stake), Bannock Co., Idaho, is a small farming settlement organized as a ward in 1904. The name was suggested by the location of the settlement on a bench which rises north of Trout Creek and east of Bear River, forming one of the attractive spots in Gentile Valley.

BENJAMIN (Nebo Stake), Utah Co., Utah, was settled about 1860 and organized as a ward in 1886, named Benjamin in honor of Benjamin F. Stewart, the original founder of the settlement.

BENMORE (Tooele Stake), Tooele Co., Utah, is a small farming settlement situated in the extreme south end of Rush Valley, and is an outgrowth of Vernon. The settlement was named "Ben" for the Bennion family and "More" for the Moore family, two of the well known families in that neighborhood.

BENNINGTON (Montpelier Stake), Bear Lake Co., Idaho, was settled in 1864 and called Bennington, when first organized as a precinct in 1866. The settlement was named by Evan M. Greene, after the Vermont town, Bennington.

BENNION WARD (Cottonwood Stake, Salt Lake Co., Utah, is an outgrowth of Taylorsville. It was organized as a ward about, 1909, and named Bennion, in honor of the Bennion families, who figured so prominently in the founding of Taylorsville or North Jordan in early Utah days.

BERN (Montpelier Stake), Bear Lake Co., Idaho, was first settled in 1873 and organized as a Ward in 1878 and named Bern, for Bern, the capital of Switzerland, most of the early settlers of the place being natives of that country.

BINGHAM (Jordan Stake), Salt Lake Co., Utah, is a mining town where a number of Saints reside who were organized as a ward, Oct. 1, 1899. The town of Bingham is situated in Bingham Canyon which was named in honor of Sanford and Thomas Bingham, who in the summer of 1848 took a herd of horses and cattle belonging to President Brigham Young and others from Salt Lake City onto the highlands lying below and around the mouth of the main canyon on the west side of Salt Lake Valley.

BLACKFOOT (Blackfoot Stake), Bingham Co., Idaho, was originally settled by non-Mormons, but after the "Mormon" settlements in Snake River Valley became numerous, some of the Saints located at Blackfoot, and their number increased until there is at the present time two organized Bishops' wards in the place. Blackfoot is named after Blackfoot river, which stream perpetuates the name of the Blackfoot Indians, who once roamed in large numbers over this part of the country. The Saints in Blackfoot were first organized as a ward, March 23, 1896, and divided, into two wards in May, 1909.

BLACK PINE (Curlew Stake), Oneida Co., Idaho, consists of

the Saints residing in Black Pine Valley, thus named because of the extensive black pine forests existing in that locality. The Saints there were organized as a branch of the Church, May 12, 1913, and as a Ward, Oct. 19, 1913.

BLAINE WARD (Cassia Stake), Blaine Co., Idaho, was the name of a small settlement in Little Wood River Valley where the first Latter-day Saints located in 1880, and a postoffice established in 1885. A branch of the Church was organized there in 1892, and a ward organized in 1896, called Blaine, in honor of the Great U. S. Statesman, James G. Blaine, in whose honor the county had previously been named.

BLANDING (San Juan Stake), San Juan Co., Utah, is a prosperous settlement situated on the so-called White Mesa, or a bench sloping toward the San Juan river. The place was originally called Redmesa, but named Grayson July 19, 1908, when it was organied as a ward. About 1914, the name was changed to Blanding, in honor of the wife of Andrew Carnegie, who favored the little pioneer settlement with a free public library.

BLOOMINGTON (Bear Lake Stake), Bear Lake Co., Idaho, was first settled in 1854 and organized as a ward in 1877. It was named by the late Apostle Charles C. Rich as a compliment to the settlers of the place who by their united industry and hard labor soon had everything pertaining to the infant colony blooming.

BLUEWATER (St. Johns Stake), Valencia Co., New Mexico, is a farming settlement inhabited by Latter-day Saints. The name is derived from the name of a creek, Bluewater, on which the bad water partakes more or less of a bluish hue.

BLUFF (San Juan Stake), San Juan Co., Utah, was first settled in April, 1880, and organized as a ward in September, 1880 and named Bluff. The numerous romantic and grotesque cliffs which abound along the San Juan river no doubt suggesting the name of the place.

BLUFFDALE (Jordan Stake), Salt Lake Co., Utah, is a farming district first settled in 1865 and organized as a ward in 1886 and called Bluffdale, the high bluffs skirting the Jordan river in what is called the Jordan Narrows suggesting the name.

BOISE (Boise Stake), Ada Co., Idaho, is the capital of Idaho. A number of Latter-day Saints who had located here were organized as a branch of the Church several years ago, and the city became the headquarters of the Boise Stake of Zion organized in November, 1913.

BONNEVILLE (Utah Stake), Utah Co., Utah, is the name of one of the bishops' wards in Provo, thus named in honor of Lieut. Bonneville, the well known explorer of western America, after whom the traditional Lake Bonneville was named.

BOTHWELL (Bear River Stake), Box Elder Co., Utah, is a farming settlement first settled in 1894 and later named Roweville,

in honor of Wm. H. Rowe; it was organized as a Ward June 26, 1918, and named Bothwell in honor of the builders of the Bothwell canal, the construction of which brought under cultivation a large tract of country in Box Elder county by conveying water for irrigation purposes onto the high lands from Bear River.

Bountiful (South Davis Stake), Davis Co., Utah, is the name of several settlements in the south end of Davis County. The original settlement dates back to 1847 and was first known as Sessions settlement, thus named after Pirregrine Sessions, the first settler. Afterwards it was changed to Bountiful, thus named for the Book of Mormon country known by that name. The modern Bountiful was divided, June 20, 1877, into three wards, namely, East Bountiful, West Bountiful, and South Bountiful, and in 1909, East Bountiful was divided into the Bountiful First and the Bountiful Second Ward.

Bramwell (Union Stake), Canyon Co., Idaho, was a settlement of Saints organized in 1902 and named Bramwell, in honor of Franklin S. Bramwell, president of the Union Stake.

Bridge Branch (Raft River Stake), Oneida Co., Idaho, is a small farming settlement.

Brigham City (Box Elder Stake), Box Elder Co., Utah, is one of the principal cities of Utah, and when first settled in 1851 was named Box Elder after the creek upon which it was built, that creek being known in early days because of the numerous box elder groves found on its banks. Later the name of the settlement was changed to Brigham City, in honor of President Brigham Young.

Brighton (Pioneer Stake), Salt Lake Co., Utah, was organized as a Ward, Feb. 24, 1867, and named Brighton, after a city in England of that name.

Brighton (Fremont Stake), Maddison (formerly Fremont Co.), Idaho, was a farming settlement commenced about 1883, and when a townsite was surveyed in 1886 it was named Brighton, after Brighton, in England. The place was organized as a Ward in 1886, but the name changed to Egin in 1891.

Brinton Ward (Granite Stake), Salt Lake Co., Utah, is a farming settlement, an outgrowth of the Big Cottonward Ward. It was named Brinton when first organized as a Bishop's Ward, Feb. 12, 1911, after the Brinton family which figured prominently for many years in that part of the country.

Brooklyn (Sevier Stake), Sevier Co., Utah, a farming settlement lying between Elsinore and Monroe, and organized as a ward in 1900. The place was named after Brooklyn, New York.

Bryce (St. Joseph Stake), Graham Co., Arizona, is a farming district on the Gila river, first settled in 1883 and organized as a ward in 1890, named Bryce, in honor of Ebenezer Bryce and sons, who were the first settlers in that locality.

Buckhorn or **Buckhorn Springs** (Parowan Stake), Iron

Co., Utah, was known by the earliest pioneers of Utah as a favorite camping place in Little Salt Lake Valley between Beaver and Parowan. The name is supposed to be derived from the fact that numerous deers and elks came to the springs in early days for water, and the bucks of these animals especially attracted the attention of the travelers.

Bunkerville (Moapa Stake), Clark (formerly Lincoln), Co., Nevada, is a farming settlement on the Rio Virgen, first settled in 1877 and organized as a ward, Jan. 12, 1879, and called Bunkerville, in honor of Edward Bunker, a veteran bishop of the Church who together with others founded the settlement.

Burley (Cassia Stake), Cassia Co., Idaho, was thus named in honor of David Ellsworth Burley, general passenger agent of the Oregon Short Line. A ward was organized there, June 3, 1906.

Burnham (Young Stake), San Juan Co., New Mexico, was first settled in 1881 and was originally a part of Fruitland, an older non-Mormon settlement, but when organized as a ward in 1883, it was named Burnham, in honor of Luther C. Burnham, one of the first "Mormon" settlers and the first bishop of the ward.

Burrville (Sevier Stake), Sevier Co., Utah, is a small farming settlement in Grass Valley, first settled in 1875 and organized as a ward in 1882; it was named Burrville in honor of the Burr family who were among the first settlers of the place.

Burton (Granite Stake), Salt Lake Co., Utah, is a rich farming district organized as a ward, Feb. 25, 1914, and named Burton, in honor of the late Bishop Robert T. Burton, who had a farm and home in that part of Salt Lake Valley in an early day.

Burton (Fremont Stake), Madison (formerly Fremont), Co., Idaho, was first settled in 1884 and organized as a ward in 1887. It was named Burton in honor of the late Bishop Robert T. Burton of the Presiding Bishopric of the Church.

Butler (Jordan Stake), Salt Lake Co., Utah, is an outgrowth of the Granite Ward, being organized as a separte ward about 1902, and named in honor of the late Alva Butler, the first bishop of the ward.

Bybee (Rigby Stake), Jefferson (formerly Fremont) Co., Idaho, is a farming district organized as a ward, Jan. 28, 1908, and named Bybee, in honor of the late Robert L. Bybee of the Presidency of the Bingham Stake.

Byron (Big Horn Stake), Big Horn Co., Wyo., is a farming district on the Shoshone river, first settled about 1898 and organized as a branch, May 27, 1900, and organized as a ward, Sept. 5, 1907, and named Byron, in honor of Byron Sessions, a counselor in the Big Horn Stake presidency.

(To be continued.)

THE PEERY GENEALOGY.

DATA FURNISHED BY EDWIN H. PEERY AND JOSEPH S. PEERY.
ARRANGED BY MISS ANNIE LYNCH.

(Continued from page 177 Vol. 9.)

190a. BATHSHEBA HARRISON PEERY[5] *(William N.,[4] Evans,[3] William,[2] Thomas[1])* was born, 16 Mar., 1869, in Grundy Co., Mo.; m., 6 Nov., 1894, Porter Allen Thompson, son of Milton Vale and Hannah E. (Ish) Thompson, of Grundy Co., Mo. He was b., 15 Aug., 1867. He resides in Limon and Denver, Colo., and is one of the largest individual cattle and land owners in the state. His sons are engaged in the same business.

Children:

i. MILTON NEILL, b. 9 July, 1896; m. 2 June, 1915, Helen Barlow, dau. of Dr. Edward and Rosa Barlow. They have one child, Porter Edward, b. 19 Mar., 1916.
ii. ROBERT DANIEL, b. 26 Aug., 1898.
iii. MARY, b. 20 Nov., 1900.
iv. PORTER ALLEN, JR., b. 19 Apr., 1902; d. 2 June, 1902.
v. FIELD, b. 11 Aug., 1904.
vi. LOUISE, b. 25 Jan., 1907.

190b. WILLA MAY PEERY,[5] *(William N.,[4] Evans,[3] William,[2] Thomas,[1])* was born in Grundy Co., Mo., 24 May, 1872; married Columbus D. Thompson, son of Milton Vale and Hannah E. (Ish) Thompson, of Grundy Co., Mo. They reside (1918) at Brimson, Daviess Co., Mo. Mr. Thompson is an extensive farmer, and has large land holdings in Daviess and Grundy Counties, Mo.

Children:

i. MILTON VALE, b. 26 Aug., 1897.
ii. AMELIA.
iii. WOODSON.
iv. PRESTON.
v. ELIZABETH.
vi. HORTENSE.
vii. VIRGINIA.
viii. HELEN.
ix. COLUMBUS D., JR.

191. CHARLES SMITH PEERY[5] *(Thomas E.,[4] Evans,[3] William,[2] Thomas[1])* was born, 29 Aug., 1868. He is a lawyer and resides in San Francisco, California; married Carrie Royal.

(No further data obtained in time for publication.)

192. Alonzo Thomas Peery[5] *(Thomas Evans,[4] Evans,[3] William,[2] Thomas,[1])* was born, 19 Oct., 1870, and married Bertha Augusta Handy, daughter of Joseph B. and Mary Elizabeth Young Handy. She was born, 2 June, 1884. He is a steam engineer on Angel Island, San Francisco.

Children:

i. Norman Evans, b. 7 Aug., 1907.
ii. Victor Earle, b. 4 Dec., 1910.
iii. Warren Neill, b. 30 Mar., 1914.

193. Herbert Peery[5] *(Stephen N.,[4] Evans,[3] William,[2] Thomas,[1])* was born, 23 Sept., 1866, in Trenton, Grundy Co., Mo., married, 27 Apr., 1910, to Moira Maud Park, daughter of Andrew Garrett and Mary A. Hayes Park, formerly of Georgia and later of Los Angeles, Cal. Mr. Peery is a lawyer and farmer and resides at Los Angeles, Cal.

Children:

i. Virginia Patricia, b. 11 June, 1912.
ii. Neill Park. b. 12 Dec., 1916.

194. Charles Henry Peery,[5] *(John Drew,[4] David,[3] John,[2] James,[1])* was born 1 June, 1851, in Tazewell Co., Va. He is a farmer and merchant of North Tazewell, Va. He married Ella P. Beavers.

Children:

i. John Drew, b. 17 Aug., 1874; m. Miss Crockett.
ii. Joseph Gratton, b. 14 Nov., 1875; d. 18 Jan., 1908.
iii. Lena Deborah, b. 1 Apr., 1878; m. George P. Hall, son of T. K. Hall. He d. 27 Oct., 1912, and left a dau. Katherine P.
iv. Charles Henry, b. 17 June, 1882.
v. Maggie Clay, b. 25 May, 1885.
vi. Katie Louisa, b. 26 Apr., 1888.
vii. Lettie Ward, b. 20 Oct., 1892.

195. Mary Elizabeth Peery[5] *(John Drew,[4] David,[3] John,[2] James,[1])* was born 29 Dec., 1863, in Tazewell Co., Va., and died 15 Nov., 1888. She married, 16 Jan., 1884, Kiah David Reuben Harman. He married (2) Mollie L. ——.

Children:

i. Howard, b. 17 Nov., 1884.
ii. Charles Reuben, b. 24 Dec., 1886; d. 27 Mar., 1900.
iii. Mary Elizabeth, b. 6 Nov., 1888; d. June, 1899.

Children of Mollie L.:

i. Mollie Elizabeth, b. 12 Aug., 1892.
ii. Belle, b. 23 Oct., 1894.
iii. Brown, b. Nov., 1896.
iv. David, b. Aug., 1899.
v. Annie, b. Jan., 1903.
vi. Martin Luther, b. May, 1905.

195a. Louisa Letitia Peery[5] *(David Harold,[4] David,[3] John,[2] James,[1])* was born 14 July, 1860, in Burkes Garden, Tazewell Co., Va. She married Hon. Charles C. Richards, who was born 14 July, 1860, in Salt Lake City, Utah. He is the son of Apostle Franklin D. Richards and has been prominent in Utah's history since a boy. He was County Clerk and County Attorney of Weber County, represented Weber County in the Legislature repeatedly, was Secretary of Utah under President Cleveland's administration, took a prominent part in getting Statehood for Utah and for years has been recognized one of the leading lawyers of Utah. He now resides in Salt Lake City where he was recently elected to the Legislature.

Children:

i. Letitia Jane, b. 2 Feb., 1879, in Ogden, Utah; m. Robert Ibbotson Burton. Children: Robert Richards, b. 24 Apr.., 1906; Charles, b. 1 Jan., 1909; Walson, b. 28 Mar., 1914.
ii. Charles Comstock, b. 29 May, 1881; m. Beatrice Finn., b. 29 Jan., 1884, at Tucson, Arizona. Children: Jesse Comstock, b. 7 Feb., 1908.
iii. Mabel Clare, b. 12 May, 1884, in Ogden; d. 22 Oct., 1890.
iv. Jesse Snyder, b. 11 Apr., 1887; m. Catherine Coughnet, b. 2 Sep., 1888, in Albany, N. Y.
v. Harold Peery, b. 6 Nov., 1889.
vi. Lawrence William, b. 4 Dec., 1892; m. Loretta Greenwell.
vii. Lorenzo Maeser, b. 10 Jan., 1896.
viii. Franklin Dewey, b. 17 Nov., 1900.

195b. David Henry Peery[5] *(David H.,[4] David,[3] John,[2] James,[1])* was born 13 April, 1866, and died 6 Dec., 1907. He was one of the most brilliant minds Utah has produced, and had great influence over men; had an extensive acquaintance and was a real power in politics and business. He was one of the leading men of the West in the development of the mining industry. He died when but 41 and was mourned by hundreds of loyal friends.

196. Joseph Stras Peery[5] *(David Harold,[4] David,[3] John,[2] James,[1])* was born 5 Oct., 1868, in Ogden, Utah. He married, 20 July, 1898, Luacine Hoge, daughter of Judge Enos Dougherty Hoge, who was born 23 July, 1831, in Virginia, and died 27 July, 1912, in Salt Lake City. Her mother was Luacine Williams. Luacine Hoge Peery, b. 16 Sept., 1872; d. 27 April, 1908. Mr. Peery married (2), 23 Dec., 1909, Julina Clarissa Smith, daughter of President Joseph F. Smith and Julina Lambson Smith. She was born 10 Feb., 1884, in Salt Lake City. Joseph Stras Peery was trained by his father David Harold Peery in business and with his father and brother David Henry Peery he was engaged in the mercantile business in Ogden, Utah for three years. At seventeen he attended the University of Utah. At nineteen he went to Roanoke College, Virginia, for one year. The next two winters he attended University of Nebraska. At twenty-one he was appointed County Superintendent of Schools of Weber County, Utah, which position he filled for two and a half years. He enjoyed his school work, introducing gradation and graduation exercises in the schools. Though much interested in school work he left to study law at Yale University where he graduated in the class of 1895. Returning home he was elected County Attorney of Weber County. He moved to Salt Lake City in 1907. He gave up the practice of law and is engaged in the sheep business. He is one of the guides on Temple Block where he meets many tourists. He is Superintendent of the Young Men's Mutual Improvement Associations of Liberty Stake. Mr. Peery is greatly interested in his father's genealogy and has collected a great deal of information regarding his line.

Child of first wife:

i. Harold Hoge, b. 22 Dec., 1903, in Ogden, Utah; d. same day.

Children of second wife:

i. Joseph Smith, b. 6 Feb., 1911, in Salt Lake City.
ii. Luacine, b. 2 Dec., 1912.
iii. Julina, b. 19 Feb., 1916.
iv. Elizabeth Louise, b. 14 Sep., 1917.

197. Horace Eldredge Peery[5] *(David Harold,[4] David,[3] John,[2] James,[1])* was born 14 Nov., 1873, in Ogden, Utah, and died 2 Oct., 1913, in Porterville, California. He married, 30 June, 1900, Sarah Jane Taylor. He was one of the leading business men of Ogden. As a member of

the Ogden City Council he secured the waterworks for Ogden City from a private corporation. He had a splendid mind. He moved to California and was successful in the orange business at Porterville, California, but contracted malaria which resulted in his death.

Children:

i. Horace Taylor, b. 30 Oct., 1901, in Ogden, Utah.
ii. David Harold, b. 15 May, 1903.
iii. Richard John, b. 24 Nov., 1904.
iv. Virginia, b. 15 Sep., 1907.

198. John Harold Peery^5 *(David Harold,^{4} David,^{3} John,^{2} James,^{1})* was born 19 Feb., 1878, in Ogden, Utah. He married, 30 Sept., 1908, Hazel Taylor, daughter of George Shepherd and Christine Smoot Taylor. Mr. Peery with his brother Horace made a success of the flour milling business both in Utah and Idaho. He has a genial manner and many friends. Attended the University of Virginia, and is now a prominent business man in Salt Lake City.

199. Margaret Louise Peery^5 *(David Harold,^{4} David,^{3} John,^{2} James,^{1})* was born 20 Feb., 1881, in Ogden, Utah, and died 13 June, 1916. She married Emmett Glenn Fulkerson (Eliza V. Carnes,^{5} Ann C. W. Peery,^{4} Robert,^{3} William,^{2} Thomas^1), of Chicago, who is one of the most prominent cattle salesmen in America. He was born Dec. 14, 1871.

Children:

i. Elizabeth Letitia, b. 27 July, 1908, in Chicago, Ill.
ii. Mary Louise, b. 23 Aug., 1911.

200. Simon Francis Higginbotham Peery^5 *(David Harold,^{4} David,^{3} John,^{2} James,^{1})* was born 18 Aug., 1884. He is a student both of the Bible and scientific works. He went on missions to England and the Southern States. He married, 11 Nov., 1911, Florence Mahala Carstensen, of Ogden, daughter of Peter Carnelius and Karen Peterson Carstensen.

Children:

i. David Henry, b. 6 July, 1913.
ii. Letitia, b. 28 Mar., 1916.

201. Lewis Hyrum Ward Peery^5 *(David Harold,^{4} David,^{3} John,^{2} James,^{1})* was born 11 April, 1887, in Ogden,

Utah. He is a prominent business man of Ogden, and identified with the John Scowcroft Mercantile Company. For three years he was on a mission to Germany, where he was President of the mission. His knowledge of the German language caused him to be appointed to a special place in the army where he is working at Fort Douglas in the finance department relating to the monies of the German prisoners. He married Mary Scowcroft, daughter of Joseph and Mary Eliz. Boyle Scowcroft. Her father is one of the leading men of the West. She was born in Ogden, 30 Jan., 1888.

Child:

i. Lewis Scowcroft, b. 20 Nov., 1913.

201a. Harman Ward Peery[5] *(David Harold,[4] David,[3] John,[2] James,[1])* has inherited much of his father's able business ability. Until called to the service of his country, he was manager of the D. H. Peery Estate of Ogden, Utah. He is now in the Navy and is located in an office in Washington, D. C. Though he was anxious to be placed in active service at the front, his superior officers kept him at office and business work, in which he is especially gifted.

202. Elden P. Peery[5] *(James Quinn,[4] Archibald,[3] John,[2] James,[1])* was born 28 Feb., 1858, in Andrew Co., Mo. He married, 20 Feb., 1895, Ettie Davison, of Huron, Kansas, daughter of Samuel and Charlotte Hurst Davison. She was born 19 July, 1875, in Andrew Co., Mo. He was a farmer and merchant of Huron, Kansas, but has retired from active business and resides (1918) in Atchison, Kansas.

Children:

i. Ruby Ethel, b. 15 Dec., 1895.
ii. Edwin Howard, b. 20 Dec., 1897.
iii. Walter Henry, b. 6 Sept., 1899.
iv. Margaret Odesse, b. 26 Sept., 1902.
v. Donald, b. 31 Oct., 1906.

203. Edwin Howe Peery[5] *(George Catlett,[4] Archibald,[3] John,[2] James,[1])* was born 27 July, 1856, in Grundy Co., Mo. He married, 26 Dec., 1900, Patti Anderson Yates, daughter of Anderson and Malinda Harris Yates, of Trenton, Mo. She was born 9 Nov., 1866, in Madison Co., Ky., and died in the same county 12 May, 1908. They had no children. Mr. Peery was educated at

Grand River College, one of the oldest institutions of learning in the State of Missouri, and situated near the place of his birth. He studied law in the State of California, graduated from the law department of the University of the State of Missouri, and from the Columbian (now the George Washington) University, of Washington, D. C., receiving the degree of master of law from the latter institution. He was admitted to the bar in California and also in Oregon, in which State he finally made his residence, and also to the bar in the Supreme Court of the United States. In 1894 he entered the Government service at Washington, D. C., as examiner in the Civil Service Commission, but was afterwards transferred to the Treasury Department and thence to the Reclamation Service, always performing duties of a legal nature. In January, 1907, on account of the failing health of his wife, he went to Cuba, and was made an assistant attorney to Brig. Gen. Enoch H. Crowder, who was the Supervisor of the Departments of State and Justice under the provisional government of that country under the United States. He spent two years in Cuba, during which time his wife died. Returning to the United States he for a time resumed law practice in Portland, Oregon, but later rejoined the Government service, and is now (1918) district counsel in the U. S. Reclamation Service, in which position it is his duty to pass upon titles to all lands purchased by that bureau of the Government for reclamation purposes. He is now located in Denver, Colorado. His work of collecting the family records of the Peery family began in 1895, and has continued ever since. Mr. Peery takes a deep interest in genealogical matters, and the compilers of this genealogy are indebted to him for the use of his entire collection.

204. LESLIE THOMAS PEERY[5] *(George Catlett,[4] Archibald,[3] John,[2] James,[1])* was born 14 Mar., 1859, in Grundy Co., Mo. He married, 27 Oct., 1881, Emma J. Witten, daughter of John T. and Caroline George Witten, of Grundy Co., Mo. She was born 19 Oct., 1861, in Grundy Co., Mo. Mr. Peery engaged in merchandizing and then at farming in Missouri. In 1888 with his family he removed to Portland, Oregon, where he engaged in the merchandise and commission business, and later in the real estate business, in which he is now (1918) engaged. He served as City Councilman of Portland and in other public capacities, and has been prominent in the political affairs of that city.

Children:

i. Reese Howe, b. 16 Aug., 1882; m. Lois Parker, dau. of Charles Craecraft and Haddie Camp Brackett Parker, of Trenton, Mo., and Portland, Ore. She was b. 1 Jan., 1886. Child: Edwin Parker, b. 16 Oct., 1914.
ii. Ruth Thompson, b. 26 June, 1891; d. 26 Dec., 1893.
iii. Leslie Trusten, b. 13 Sept., 1899.

205. George Flavius Peery[5] *(Thomas B.,[4] George,[3] John,[2] James,[1])* was born 1 April, 1848, in Tazewell Co., Va. Resided in Oklahoma. He married Electra Arnetta Harman, daughter of James P. and Marinda Thompson Harman, of Tazewell Co., Va. She was born 25 Aug., 1851.

Children:

i. James Thomas, b. 5 Oct., 1868, in Tazewell Co., Va. He m. Rosey Haynes, of Georgia. Children: Ollie and Walter, b. in Edmond, Oklahoma.
ii. Molly Belle, b. 12 Aug., 1870, in Tazewell Co., Va.; m. Alexander Porter.
iii. William Preston, b. 10 Oct., 1872; m. Maud Cisco.
iv. Edward, b. 21 May, 1875.
v. George Flavius, b. 9 Feb., 1877; m. Carrie Bishop.
vi. Katherine Marinda, b. 29 May, 1879.
vii. David Harold, b. 8 June, 1882.
viii. Archibald Graham, b. 29 Mar., 1884.
ix. Joseph Earl, b. 12 Dec., 1888.
x. Sarah Pearl, twin.

206. James E. Peery[5] *(Thomas B.,[4] George,[3] John,[2] James,[1])* was born 6 Sept., 1844, in Tazewell Co., Va., and died 1 Oct., 1873. He married Catherine D. Peery (Jonathan,[3] John,[2] James,[1]) widow of David Yarnall. She was born 15 Aug., 1831, in Tazewell Co., Va. Children by first husband, who was b. 15 Jan., 1822, and d. 26 Feb., 1865: Sallie J. Yarnall, b. 19 Sept., 1850, m. Shelton P. Haslip, and Nannie E., b. 14 Sept., 1852, d. 11 Dec., 1877.

Children:

i. Ettie M., b. 19 Nov., 1869, in Martinsburg, Audrian Co., Mo.; m. Henry E. Taylor.
ii. James W., b. 27 Aug., 1871; m. Sadie H. Taylor.
iii. Thomas E., b. 15 Feb., 1874; m. (1) Josie Drake, (2) Shieldia Brown.

207. Claybourne Augustus Peery[5] *(William Wilkerson,[4] William,[3] James,[2] James,[1])* was born 14 Dec., 1870, in Tazewell Co., Va. He married Minerva Vera Yost.

Children:

i. Robert Maxwell, b. 5 Aug., 1891, in Tazewell, Va.
ii. James William, b. 6 Dec., 1894; d. 1898.
iii. Claybourne Wilbourne, b. 1896.
iv. Ed George, b. 26 Dec., 1898.
v. Lara Alice, b. 22 Dec., 1900.
vi. Lena Bates, b. 24 Dec., 1902.
vii. Samuel Luce, b. 16 May, 1904.
viii. Mollie Buchanan, b. 18 Jan., 1906.
ix. Fred, b. 15 Nov., 1908.

208. James Peery[5] *(George Washington,[4] James,[3] Samuel,[2] James,[1])* was born 10 April, 1843, in Monroe Co., Indiana. He married, 20 Oct., 1864, Carrie M. Anthony, daughter of John N. Anthony. She was born 1 Dec., 1844, and died 6 Jan., 1908. Mr. Peery served three years in the Civil War in Co. H, 38th Ill.

Children:

i. George H., b. 30 Jan., 1870, in Humboldt, Kansas; m. Deva Casaty.
ii. James Everett, b. 30 Nov., 1882; m. Bessie Flynn.
iii. Leota, b. Feb., 1877; m. T. J. House.
iv. Maggie, b. Oct., 1879; m. G. L. Willson.
v. Mabel, b. Sept., 1881.

209. Benjamin Peery[5] *(George Washington,[4] James,[3] Samuel,[2] James,[1])* was born 11 Nov., 1845, in Monroe Co., Indiana, and died 21 Dec., 1908. He married, 14 Mar., 1871, Mary J. Harmon.

Children:

i. Asa Otis, m. and has a daughter.
ii. William Arthur.
iii. Jennie Margaret; m. Harms, has five children.
iv. Mary; m. Feaver.

210. Mary Peery[5] *(George Washington,[4] James,[3] Samuel,[2] James,[1])* was born 13 Sept., 1850, in Kansas. She married, 14 Sept., 1879, Lewis N. Cunningham, born 23 Sept., 1853. Lived in Chanute, Kansas.

Children:

i. Edna, b. 29 Sept., 1880; d. 23 Aug., 1883.
ii. Lewis Earl, b. 6 Feb., 1885; m. Anna Elizabeth Watt.
iii. Nora Belle, b. 23 July, 1887.
iv. Mary Elsie, b. 12 Jan., 1890.
v. George Rolla, b. 25 Apr., 1892.

211. Martha A. Peery^5 (*George Washington,^{4} James,^{3} Samuel,^{2} James,^{1}*) was born 15 Jan., 1862, in Cumberland Co., Ill. She married A. C. Alford, who was born 1 June, 1862. Residence, Leanna, Kansas.

Children:

i. Carrie Lona, b. 6 Oct., 1883; m. C. K. Akers.
ii. Franklin Marion, b. 14 Aug., 1886; m. Lavina McKinney.
iii. Fred Burton, b. 17 Mar., 1889.
iv. Charles Edward, b. 31 Aug., 1891; m. Edith Bland.
v. George Wayne, b. 2 Sept., 1894.
vi. James Henry, b. 11 Apr., 1897.
vii. Warren Hoyt, b. 7 Feb, 1904.

212. Willliam Harvey Peery^5 (*John,^{4} Abraham,^{3} Philip,^{2} Joseph,^{1}*) was born 8 Nov., 1834, in Botetourt Co., Va. He married Sarah A. Young, daughter of Alfred Young, of Tinkerknob, Botetourt Co., Va. She was born 23 Aug., 1842. Mr. Peery enlisted, April, 1863, in a companyof Bowyer's Artillery from Fincastle, Va., and served three years.

Children:

i. Virginia W., b. 25 Sep., 1861; m. James M. Duffy, who d. 29 Apr., 1898, leaving several children.
ii. Thomas A., b. 24 Dec., 1869; m. Tillie Crawford.
iii. Ella A., b. 29 Aug., 1871; m. C. L. Bailey.
iv. Calvin L., b. 29 Apr., 1880; d. 2 May, 1890.

213. Thomas Leffel Peery^5 (*John,^{4} Abraham,^{3} Philip,^{2} Joseph,^{1}*) was born 29 Oct., 1839, in Botetourt Co., Va. He married, 19 Jan., 1860, Elizabeth Rule, daughter of Isaac and Permelia Dodd Rule, of Botetourt Co., Va. She was born 2 May, 1842.

Children:

i. George Washintgon, b. 25 Dec., 1860; m. Hettie Leslie Riddlebarger. Children: Emma Lula, b. 26 Oct., 1888; Floyd Washington, b. 13 Aug., 1890; Rosy Ann, b. 26 Jan., 1892; Maggie May, b. 4 July, 1893; Effie Tenie, b. 24 Nov., 1894.
ii. Amelia Elizabeth, b. 11 Mar., 1863; m. 23 Oct., 1880, Walker Johnson. Children: Lovenia, b. 23 Aug., 1881, m. George W. Right; Clady V., b. 19 May, 1886.
iii. William Thomas, b. 22 June, 1865; m. Bettie Beckner, b. 14 Aug., 1869. Children: Lora Bell, b. 4 Nov., 1891; Lillian Virginia, b. 8 Feb., 1893; Ethel Frances, b. 17 July, 1894; Nellie Toresser, b. 17 May, 1896; Lattie Lee, b. 23 Jan., 1899.
iv. Robert Isaac, b. 26 Apr., 1867; m. (1), 22 Mar., 1888, Elizabeth Etter Spangler, who d. 16 Mar., 1891. He m. (2)

Elizabeth Emma Lloyd, b. 21 Sep., 1856. Child of first wife: Clarence Woodward, b. 14 Sep., 1890. Child of second wife: Purley Cecil, b. 20 Sep., 1895; d. 21 Sep., 1895.

v. Eva Anna, b. 4 May, 1869; m. John Beckner. Children: Hany Elizabeth, b. 9 Nov., 1888; William Thomas, b. 4 Sep., 1890; Lucy Ann, b. 24 July, 1893; Henry Jefferson, b. 31 Dec., 1895; Alta May, b. 21 Mar., 1898.

vi. Mary Teresa, b. 4 May, 1871; m. William O. Beckner, b. 14 May, 1867. Children: Clara M., b. 3 Nov., 1892; Harry A., b. 23 July, 1894; Ernest L., b. 12 Sep., 1896; Daisie L., b. 15 Aug., 1899.

vii. Stuart Lewis, b. 10 May, 1873; m. Lettie Lloyd, b. 23 July, 1873. Children: Joseph Allen, b. 28 Oct., 1894, d. 27 July, 1895; Cora Lee, b. 26 Dec., 1895; Mary Lilie, b. 3 Apr., 1897; Herman Lewis, b. 6 Apr., 1899.

viii. John Andrew, b. 10 May, 1876.

ix. Benjamin L., b. 25 May, 1878; m. Ida Rule, b. 5 Mar., 1878. Child: Gilbert Mathew, b. 6 June, 1899.

x. Sidney Haden, b. 16 Mar., 1882.

xi. Rennie Lee, b. 15 Jan., 1885.

214. Earl Albert Peery^6 *(Lyman Hall,^{5} Gordon C.,^{4} Joseph D.,^{3} George,^{2} Thomas,^{1})* was born 18 July, 1886, in Kiowa Co., Kansas. He married Mary L. Parker, daughter of Charles H. and Hannah Henderson Parker. He resided (1915) in Portland, Oregon.

Children:

i. Donald, b. 18 Sept., 1907; d. 12 Aug., 1908.

ii. Charles Wesley, b. 27 June, 1910.

SUPPLEMENTARY.

. Charles Henry Peery^6 *(John S.,^{5} Hiram,^{4} John,^{3} John,^{2} Thomas,^{1})* was born 11 Jan., 1841, in Greenup Co., Ken., wheelwright by trade, moved to Albany, Gentry Co., Mo., in 1846 or 1847, but at the outbreak of the Civil War, he removed to Minn., and settled near Forestville. He served three years in the Civil War in Co. E, 7th Minn. Vol. Infy. He married Jane Gaige.

Children:

i. Harry R., b. 26 Apr., 1871; m. Eda McEwen Fleishauer, dau. of Frederick and Albertina Damro Fleishauer. They had: Elizabeth Jane, b. 31 Jan., 1913, and Eugenia, b. 11 Nov., 1914. Resided (1915) in Spokane, Wash.

ii. Jessie Ida, b. 22 Dec., 1869; m. William Martin.

iii. Elizabeth Inez, b. Oct., 1874; m. Benj. J. Howe.

iv. Edith Lulu, b. Nov., 1876; m. Horace W. Dimmick.

. Hiram W. Peery^6 *(Hiram W.,^{5} Hiram W.,^{4} John,^{3} John,^{2} Thomas,^{1})* died prior to 1915, but his widow lives at Dayton, Ore. He resided in Tazewell Co., Va., in

Daviess Co., Mo., and in Linn and Yamhill Cos., Ore. He also resided a short time in Kentucky before going to Missouri.

Children:

i. Edward C., b. 3 May, 1875; m. Pearl Hobson, of Stayton, Ore., dau. of W. H. Hobson. She was b. 2 Mar., 1876. Child: Edris, b. 29 May, 1900. They resided in Scio, Linn Co., Ore.
ii. C. C.
iii. W. K.

John Franklin Peery[6] *(Thomas C.,[5] Solomon,[4] James,[3] John,[2] Thomas,[1])* resided at Huntsville, Randolph Co., Mo. He married Luro H. Uzzell.

Children:

i. George Franklin, of Butte City, Mont.
ii. Samuel J., b. 27 July, 1862.
iii. Dr. James E., of St. Louis, Mo.
iv. Ollie W. (boy).
v. W. W. (girl); m. Dr. Vaughn, of St. Louis, Mo.

George W. Peery[6] *(Thomas C.,[5] Solomon,[4] James,[3] John,[2] Thomas,[1])* was born 23 Mar., 1838, at Little Bee Creek, Audrian Co., Mo., and died 22 Dec., 1908, at Stillwater, Okla. He married Cynthia Ann Anderson. They resided at Little Bee Creek and Rush Hill, Audrian Co., Mo.; carpenter.

Children:

i. Lucy, m. Alex. Elizenbury.
ii. William Franklin, m. Birdie Capps.
iii. James Edward, m.
iv. Charles Thomas, m. Miss Bain.
v. Francis Marion Ellis, b. 8 Mar., 1871.
vi. Robert Arthur, m. Pearl Slack.
vii. Mollie, deceased; unmarried.
viii. Fred. Evander.
ix. George Creighton.
x. Minnie May, deceased; unmarried.

Robert H. Peery[6] *(Thomas C.,[5] Solomon,[4] James,[3] John,[2] Thomas,[1])* married Calista Davis.

Children, who are all deceased:

i. Thomas J.
ii. John C.
iii. Nora, m. William Brown
iv. Jesse (boy).
v. Robert.
vi. A boy.

SAMUEL J. PEERY[7] *(John F.,[6] Thomas C.,[5] Solomon,[4] James,[3] John,[2] Thomas.[1])* Cattleman; resided (1915) at Greeley, Colo. He was born 27 July, 1862, near Mexico, Mo. He married, 29 Jan., 1888, Martha E. Hardin, daughter of John and Mahala (Hand) Hardin, of Westlake, Colo. She was born 31 Oct., 1869.

Children:

i. BLANCHE E., b. 18 Nov., 1888.
ii. CLARA M., b. 20 Aug., 1890.
iii. PAUL, b. 12 Oct., 1892.
iv. HELEN, b. 5 Mar., 1894.

FRANCIS MARION ELLIS PEERY[7] *(George W.,[6] Thomas C.,[5] Solomon,[4] James,[3] John,[2] Thomas,[1])* was born 8 Mar., 1871, at Little Bee Creek, near Mexico, Mo. Resided (1918) in Denver, Colo.; carriage painter. He married, 10 Nov., 1892, in Mo., Anna B. Page, daughter of Axel and Jennie (Mallory) Page, of Page City, Mo. She was born 5 Jan., 1874.

Children:

i. ANNA H., b. 4 Nov., 1893.
ii. JENNIE M., b. 28 Aug., 1895.
iii. FRANCES M., b. 24 Feb., 1899.
iv. SARAH RHEUHAMMA, b. 5 Sept., 1901, d. 23 Mar., 1902.
v. DANIEL SULLIVAN, b. 22 Jan., 1906.

SURNAME BOOK AND RACIAL HISTORY.

Mrs. Susa Young Gates, for many years active worker and inspirer of others in the great work of genealogy and salvation for the dead, has compiled, edited and directed from the press a book of 578 pages dealing with the subject of surnames and racial history. Culling largely from many genealogical sources, the author has arranged her matter in a logical, compact form so that it is easy of access to the student. We gladly greet the book as a valuable addition to the genealogical literature accumulated by and from within the membership of the Church of Jesus Christ of Latter-day Saints.' Among the many favorable reviews of the work, we are pleased to quote the following from the "Improvement Era" of December, 1918:

"The book is broad in scope, scientific in treatment, and practicable in its applications to the problems of the Latter-day Saints. It treats of racial history in outline, personal names and the evolution of surnames, methods of deriving surnames in the several nations, addresses of genealogical societies and libraries, and an extensive alphabetical index of surnames found in the Church archives in the office of the Presiding Bishopric. Aside from and beyond the fact that this book is a tribute to the pa-

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The [illegible] original [illegible] for the Book [illegible] those of [illegible] [illegible] the author [illegible] so that [illegible] of [illegible] such as a [illegible] Edited by [illegible] Christ of [illegible] of the work [illegible] [illegible] 1913.

"The Book of [illegible] [illegible] Saints [illegible] the evolution of [illegible] and an [illegible] Church [illegible] [illegible] tience, indefatigable industry, scholarship, and devoted faith of the editor, it is to be hailed as a significant lardmark in the development of the Church. The great American Prophet declared that the greatest work the Latter-day Saints have to do is to accomplish the salvation of the dead. This work is of such vital importance that the Lord sent a special messenger to inaugurate it, and himself gave instructions for the building of a special house of worship in which the necessary ordinances for the saving of the dead might be performed. The Saints have built eight temples, and laid the foundations of the ninth. Much work has already been done for the dead. But the doing of such work presupposes the tracing of ancestry, and the building of genealogical trees. The hearts of the children are to be turned to their fathers. Hitherto, however, we have depended entirely upon the labors of others for our own knowledge of genealogy—we, who should have the science of genealogy more fully developed than has any other people. Fortunately, the time has come to begin the building of our own structure. This new book opens an era of constructive study and contribution. It treats from the Gospel point of view a science fundamental to the duty of Latter-day Saints. It furnishes information that every Latter-day Saint not only should but must have. It gives instructions not to be found in other books on genealogy. It is a distinct contribution in its direct application to the greatest work the Latter-day Saints have to do. Written clearly, in an interesting style, and conceived in the spirit of service and constructive faith, this book will find a conspicuous place in the library of every member of the Church of Jesus Christ of Latter-day Saints."

The Introduction to the "Surname Book and Racial History" is very readable and of interest to all concerned in the study of genealogy. We are glad to present it here to our readers:

"The question may be asked by our friends as well as by strangers: Why should we have a Surname Book? Indeed, why should genealogical students who simply want to get names and dates take the time and patience necessary to study the origin of surnames? The answer to this latter question is the reason for the publication of this book. Surname history lies at the root of genealogy in exactly the same way that genealogy lies at the root of salvation for the dead.

"It is always interesting to an individual to learn facts about himself; to relate them, to write them; to hear others ask questions about himself, his likes and dislikes, his opinions, his tastes and the incidents of his life, covering every possible experience in the scope of his memory. The most interesting person on earth to me is myself. If you do not believe this, ask the next person you meet to tell you something about himself, and see the result. Rich or poor, high or low, the king upon the throne or the beggar at his gate, will delightedly talk to you day in and day out, if you

have the patience to listen, about himself. It is this fact in human nature which shrewd politicians and wise courtiers use in dealing with man.

"Next to the interest in ourselves, our origin and beginnings, comes our interest in our parents and in our children. You will win the heart of any man if you will praise his mother to him; while a daughter thrills with gratitude and affection when you speak well of her father. Our children are perhaps nearer to us than our parents, and next to the enjoyment felt in talking about ourselves comes the pleasure we feel in talking about our children. So in enlarging curves of interest are we interested in the facts, dates and incidents connected with our grandparents, progenitors and descendants.

"These genealogical interests are common to all humanity, divinely so; for this human tendency is given us not only that we may perpetuate life, but also that we may have the patience to remember and record the vital points in our lives and history for posterity, while we seek to obtain the necessary genealogical data of our ancestors. It is this human tendency to love ourselves and the things and people pertaining to ourselves which explains the interest of mankind in biography, and especially in genealogy.

"Accepting these statements as facts, we narrow our study and inquiry down to the present day, and especially to the subject of genealogy among our own people. Salvation never was and never can be wholly a selfish matter. The moment we attempt to secure our own salvation we find that the salvation of our loved ones is so intimately bound up with our own that we must, perforce, seek to save them, else our happiness will be turned to misery and heaven will become purgatory. If we are interested in saving ourselves we find ourselves confronting the question: How can I be saved alone, without husband or father, mother or sister?—while the tender mother heart yearns poignantly over the spiritual condition of her children. Therefore, like the question of our interest in ourselves, our love for ourselves reaches out with equal force and power to our loved ones, and radiates in increasing circles to the last of our descendants and progenitors.

"From Malachi 4: 5, 6, we quote: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'

"Indeed, the Prophet Joseph Smith has said, 'The greatest responsibility that rests upon this people is to seek after their dead.'

"If we desire to save our loved ones, especially the dead, what steps shall we take to accomplish this purpose?

"First, we must know that our relatives and friends lived at certain times and places. Without such information their person-

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ality is vague, formless, and uncertain. Vital statistics, or recorded genealogical data, determine the individuality of the symbolized dead. It is through symbols and symbols only that we communicate with each other here upon this earth. A word is a collection of symbols either spoken or written which represent the conception or thought to be conveyed. The letters of the alphabet are symbols chosen arbitrarily, and are themselves an evolution of picture writing. These symbols vary in every language and amongst all people. The very words upon our lips are other symbols which express symbolically the thought conceived in the brain. When a person is dead nothing remains on earth but the fleeting memory of relatives and friends, a pictured face or a stone upon a hillside, together with the collection of symbols which spells out the name and date of the deceased person. If you were to see the name of Joseph Smith, the mind's eye would photograph the picture you may have seen of him, or the details of his life and mission would appear on your memory screen. The symbols that compose the name of Brigham Young would never be confused with the remembered or conceived personality of any other man who ever lived. It is the data concerning any person, symbolized for us on the written page, on the tombstone, or upon the lips of some speaker, which creates in the mind the image of the person thus symbolized. This data might be called, therefore, the tabernacle of the departed spirit, even as the word is the tabernacle of the thought which it embodies.

"Now, therefore, how shall we secure the data or records which are necessary in order to personify our dead relatives?

"Memory may supply us with some facts concerning our dead progenitors. The various primary genealogical sources of information such as tradition, old wills, county and parish records with which our students should all be familiar, point the way for the acomplishment of our purpose. There comes a time, however, when we all reach back a few hundred years—and this time and condition will approach us more rapidly to keep pace with the floods of genealogical information which are being published by the world—there comes a time, I say, when we must learn something of the origin and development of our family or tribe. If our inquiries have led us to enter a genealogical library and there begin our eager search, almost the first question suggested by the intelligent librarian is this: Where did your family originate? Then follows: What is the history of your surname? You are sent at once on a more or less easy search into the various surname books for the anwsers to these questions. If you find that your surname originated in England you want to know to what particular race-strain did your family belong. Were they Celtic, Anglo-Saxon, Danish or Norman? If your progenitors were Normans you next want to know who the Normans were, and you are told in history that the Normans were a branch of the Scan-

dinavian race 'Frenchified' through several centuries of residence in Normandy, and who came to England with William the Conqueror.

"Who was William the Conqueror? William was the son of Robert, Duke of Normandy, and he had a promise in his youth from the King of England, who was his uncle, that he should inherit the English crown. So he came over to England in response to an invitation from his cousin, who was then king, and at the Battle of Hastings in 1066 he conquered the English hosts. William's first act was to erect Battle Abbey on the site of the Battle of Hastings, and there he caused to be recorded the names of his nobles, in what is known as the Battle Abbey Rolls. One of his next important acts, genealogically speaking, was to send out heralds all over England to make a census of the population, and he caused this census to be recorded in Latin script in what was called the Domesday Book, and which now reposes in the London archives.

"Who, then, were the Scandinavians and the Teutons? They were the Aryans of northern Europe, including the High and Low Germans and the Scandinavians.

"Where did they come from? Central and western Asia. And when did they enter Europe? About 150 years after the Ten tribes and divisions which go to make up the peoples of the earth. Scriptures.

"Who were the Ten Tribes? They were the sons of Jacob. Who was Jacob? The descendant of Shem. Who was Shem? The son of Noah. Thus the history-links fasten into each other one by one back to Father Adam.

"It would, therefore, be impossible for an intelligent Latter-day Saint genealogist to carry on a successful search for his ancestors without knowing something concerning the origin of his surname, and then of his tribe and the history of the various sub-tribes and divisions which go to make up the people of the earth.

"When we therefore ask the question: Where did I originate genealogically? we begin our simple scientific study with a knowledge of our surname, and for this we must apply to surname books. . Few surname books have ever been published and the most of these are long since out of print. Hence, the General Board of the Relief Society is publishing this Surname Book, which is, after all, but a compilation of the best surname information to be found in all the books so far published in the English language. We have studiously gleaned what we could, and although the information herein given is fragmentary in many respects, we have purposely refrained from giving copious quotations lest we should both weary and confuse the beginner. We advise all our students to join the Genealogical Society of Utah and there take up a more detailed study of their surname beginnings from books whence we have gleaned what is found in these pages.

"Let it not be thought that anyone studying this book may discover anything concerning his particular family history or genealogy; but these chapters will certainly point the way to get at the root sources of that information.

"For whatever inspiration, help or information may be found herein, we render thanks to our Heavenly Father, to assisting friends, and to published sources. The faults and shortcomings are our own, but it is with the hope that this book may be productive of much indirect good that we lay our gift upon the altar of Providence."

ODD NAMES.

There's more fun to be gotten out of a study of the New York City directory than from a circus. Here are a few of the peculiar names found amongst a list of about 600,000.

The very first name was Jaques Aa. The last name was Marie Zysman. There were plenty of short names of course but the longest was likewise the hardest to pronounce, viz.: Zoitan de Takach Gyongyoshalaszy.

New York being always the city of frenzied finance, what could be more appropriate than these "cash" names? Minnie Cash, James Check, Andrew Million, Charles Money and William Penny.

The good eaters were represented by such names as: Beans, Mustar, Onion, Pepper, Pickles and Salt.

Those of "higher thoughts" were appropriately named: Saint, Paradise, Heaven, Apostle and Angel.

The weather comes in for attention by supplying these curious surnames: Cloud, Breeze, Dew, Frost, Mist, Storm, Snow, Rainbow, Warm and Wind.

The gentler sex was represented like this: Mary Sweet, Lucy Darling, Matilda Pretty, Rosa Hug, Pauline Kiss, Sarah Birdy, Mary Loveless and May Lovely.

Every month in the calendar was represented except February, September, October and December. There were: A. M. January, Chas. F. March, Nathan April, Mary May, Jac June, R. July, T. F. August, and Max November.

There were also a few names that applied to zoology which prove interesting. For instance: Dove, Bird, Eagle, Fowl, Falcon, Goldfish, Heron Lark, Loon, Parrot, Pigeon, Swallow, Swan, Fox, Goat, Elefant, Lamb, Kid, Mule, Lion, A. Wolf, Sol. Tiger, Axel Moth, Bee, Roach, Wolf and Worm.

But to cap the climax for expressive names, just study these representing liquid refreshments: Wurzburger, Wines, Beer, Brandy, Boozer, Drinker, Drunke, Ginn, Port, Lager, Rickey, Seltzer, Sherry, and Casper Sober.

RECORDS OF ORKNEY ISLANDS, SCOTLAND.

By George Minns, English Genealogist.

A 695067

BIRSAY.

The first page of this record contains a list of inhabitants there on Sep. 16, 1630. The following extraordinary entry is recorded among the baptisms in 1751. It is not an unusual thing to find occasional remarks in death records of bad, good, poor or benevolent persons, but such wavering characteristics as this one exhibits, must be rare in a birth or baptism register. I asked an official if he would think it his duty to insert the whole entry if the event was requested (by a person interested) in the form of a certificate. He smiled.

This is an exact copy:

"To George A. in Swaney side (a scoundrall, a knave, a scrub, a Rascall, a Villain, a cheat) a son called Andrew, Baptised 29 Sep. 1751. N. B. He had been in the Northwest and has been three years in Wasera. The above George A. is as honest, just and obliging man as any other man in the parish to the Master, Minister and Schoolmaster."

The children of Oliver Moar: William, 8 Feb., 1730; Catharine, 15 May, 1735; Nicol, 9 June, 1738.

Children of Robert Moar from 1841 to 1853; of George Merryman from 1838 to 1847.

FIRTH, ORKNEY.

Firth is coupled with Stenness, but separate registers are extant.

John Louttir late schoolmaster in Orphir and his wife Euphan Sinclair, was appointed here to succeed Alexander Tait 8 July, 1743.

The children of Drummond Firth, baptized: Margaret, 8 May, 1797; Catharine, 15 Nov., 1799; Jean, 15 Oct., 1805; Christian, — Aug., 1807; David, 26 Aug., 1810.

John and Catharine Firth had bapt.: Margaret, 20 Oct., 1791; Catharine, 26 Jan., 1794; Jean, 25 Oct., 1797; John, 14 Ap., 1800; Mary, 25 Nov., 1801; James, 29 Sep., 1803; David, 3 Aug., 1813.

Nicol Firth and Margaret Corrigal had bapt.: Katharine, 13 Oct. [date torn].*

Nicol Firth and Margaret Taylor had born: John, 24 Aug., 1812; James, 19 June, 1814; William, 11 Ap., 1816.

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*The dates are evry confusing on certain pages. The years 1795-7 precede and also succeed this entry. In such a case one can only assume the event took place at that period.

FIRTH, O.

George Flett and Margaret Sinclair, Grimbister, had bapt.: Margaret, 14 Mar., 1794; James, 23 Aug., 1796; Catharine, 5 Jan., 1800; John, 12 Ap., 1802; David, 26 May, 1804.

James Horie and Margaret Irvine had bapt.: *Robert, 20 Jan., 1786; Margaret, 6 Aug., 1790; John, 21 Nov., 1792; Margaret, 6 Jan., 1795; Anne, 2 Aug., 1797.

James and Katharine Hurie had bapt.: James, 23 July, 1793; William, 20 Dec., 1795; John, 4 Nov., 1797.

James Taylor and Margaret Corrigal had bapt.: Mary, 2 Feb., 1786; John, 24 Feb., 1788; William, 25 Mar., 1793.

The children of David Heddle from 1814 to 1822.

LADY, SANDAY ISLAND, O.

Alexander Fairwather and Elizabeth Brook had bapt.: Elizabeth, 7 ——, 1798; Margrat, 12 Mar., 1801; William, 19 July, 1803; Jean and Mary, 19 (? July), 1809, twins.

John Muir and Elizabeth Slatter had born: Robert, 2 Jan., 1790; Elizabeth, 2 July, 1792; John, 27 Sep., 1796; William, 12 Mar., 1799; Thomas, 19 July, 1804.

David Sinclair and Jean Angus had born: Jean, 10 May, 1806; Barbara, 27 Ap., 1809; James, 22 Nov., 1812; David, 30 July, 1814; Jannet, 27 Sep., 1816.

Mr. William Strange, tacksman of Lopness, and Mrs. Ann Geddes, had born: Andrew, 28 Jan., 1805; David, 17 May, 1807; Margaret, 15 July, 1808; Elizabeth, 29 Nov., 1809.

Andrew Thomson and Mary Wilson had born: Mary, 5 Mar., 1798; William, 29 June, 1799; John, 20 Sep., 1801; Simon, 3 Dec., 1805; Jean, 11 May, 1808; Andrew, 26 Aug., 1810; Elizabeth, 11 Aug., 1814; James, 22 Oct., 1816.

SANDWICK, O.

David Garson and Masory Yorston, residenters in Velquoy, had bapt.: David, 7 Nov., 1772; John, 12 Mar., 1774; Magnus, 19 Oct., 1776; James, 12 Oct., 1777; Peter, 30 Aug., 1783; George, 21 Mar., 1792. The first four names are entered twice.

David Garson and Margrat Harvie, in Velquoy, had bapt.: George, 25 Mar., 1792; Marjry, 1 Sep., 1793; Margrat, 18 Mar., 1795; Jennet, 27 June, 1797; Cristie, 21 Ap., 1799; David, 22 Oct., 1801; Elspat, 6 Mar., 1803; James, 12 Jan., 1805.

Mr. Thomas Tyrie and Mrs. Margrat Tulloch, residenters in Consgar, married 27 Aug., 1785, and had bapt.: Helin, 21 Aug.,

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*James Hories' children are recorded in two places; in one it is headed by "Christian, 20 Jan., 1786."

1786; Margrat, 30 Dec., 1787; Eliza, 15 Mar., 1790; Barbra, 23 May, 1791; Jean, 22 Feb., 1794; Isobla Teall, 28 Mar., 1798; Thomas Siddler (born), — Mar., 1799; Sarah, 25 Aug., 1800; Feby Ketling, 4 Oct., 1801; Jacoba, 8 June, 1803; Scebblia Urquit, 21 Aug., 1804.

STENNESS, O.

Hary Clouston and Margret Flet had bapt.: James, 6 Jan., 1793; William, 23 Aug., 1795; Byhimaan (son), 14 Oct., 1804; Samwel, 14 Nov., 1806.

WESTRY, NORTH PARISH, O.

James Meal and Ann Gray had bapt.: Jean, 20 Mar., 1807; Margret, 25 Oct., 1809; Ann, 18 Jan., 1822; Isobel, 3 June, 1824; Christian, 26 Aug., 1826. [Baptists.]

The children of Peter Manson from 1826 to 1844; David Reid, from 1817 to 1836; George Pottinger, from 1820 to 1830; Robert Rendall, from 1818 to 1827; David Scott, from 1821 to 1826.

KILFINICHEN, ARG.

The children of Donald McCormick, from 1823 to 1836.

The children of Donald MacDonald, from 1826 to 1849.

KINTORE, AB.

William Frost, Castle of Hallforest, had: Elspet, 28 Feb., 1755; Charles, 31 Jan., 1758; Agnes, 19 July, 1761; Elizabeth, 6 Jan., 1766.

OLD MACHAR, AB.

Recorders (Session Clerks): Mr. William Christie from 1696; Mr. James Mollyson from 1731; Mr. James Paterson from 1744.

Benjamin Clark, weaver at Denburn and Isabel Fraser, had born: Robert, 15 Jan., 1786; Mary, 10 Nov., 1789; Isabel Anne, 22 Jan., 1794; Margaret Rose, 18 Mar., 1798; Lockhart Russel, 26 Dec., 1800.

Mr. Thomas Gordon, Professor of Humanity in King's College, Aberdeen, and Lillias Forbes had: George, born 19 July, 1743; Elizabeth, bapt. 4 Mar., 1745; Margaret, born 11 Feb., 1746; Anne, born 24 Aug., 1747.

James Marshall, wright in Windmill brae, and Helen Milne, had born: Helen, 7 Feb., 1805; John, 13 July, 1806; George, 30 July, 1815; Janet, 22 Dec., 1817.

Entered by the father's declaration in 1820.

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[illegible]

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[illegible]

[illegible] 27 Jan. [illegible] 26 Dec. [illegible]

Mr. Thomas [illegible] Aberdeen, and [illegible] Elizabeth, bapt. 8 May, [illegible]

[illegible]

1721, Nov. 10. Hugh Spears, gardiner in Old Aberdeen, had two children baptised and named Hugh and Alexander. Hugh moyr [mother] was named Christian Gray, and he was born at London, 12 Feb., 1709, both parents being then Quakers as also the said boy.

The moyr of Alexander and present wife of fforsd Hugh Spears is named Margaret Branns the sd Alexander being born 3 Nov., 1721, in the sd town of Old Aberdeen. Note yt the sd H. S. did renounce all the Quaker's tenets before he was baptd, and did promise to adhere to ye protestant refd religion.

James Tower, farmer in Ferrihill, and Anne Jameson had bapt.: William, 13 Dec., 1736; George, 16 June, 1740.

[The same.]

James Tower, farmer in Ferrihill, and Helen Smith had: Alexander, 3 Sep., 1745; Patrick, 17 Feb., 1747; Agnes, 11 Nov., 1748.

OLD MONKLAND, LAN.

William Bryce, weaver, Langlone, and Mary Wright had born: Elizabeth, 15 Jan., 1796; John, 15 Sep., 1797; Jane, 11 May, 1800; William, 3 Mar., 1802; James, 14 June, 1807; Hugh, 30 Jan., 1809.

James Hay, shoemaker, Langlone, and Elizabeth Douglas had born: Mary, 12 Oct., 1791; Margaret, 16 Nov., 1793; Elizabeth, 12 Feb., 1795; Barbara, 20 Nov., 1798; Grizall, 28 Mar., 1801; Jannet, 18 Nov., 1803; Isobell, 30 June, 1806; Agnes and Jane, 29 May, 1809.

NEW KILPATRICK, DUM.

William Galbraith and Jean Weir, at Milngavie, had born: John, 27 Mar., 1806; Jean, 6 May, 1807; Mary, 10 June, 1809, [July is also added]; Eliza, 4 May, 1811; William, 5 Ap., 1813.

Robert Spittal and Ann Douglas, at Milgavie, had bapt.: Jean, 24 Dec., 1785; William, 16 Sep., 1789; John, 20 July, 1791; Robert, 26 Mar., 1793; Janet, 30 May, 1795.

The children of Robert Douglas and Mary Buchanan, from 1826 to 1840; of Archibald Mitchell, from 1829 to 1841; of John Scott, from 1829 to 1848; of Walter Weir, from 1826 to 1840.

KING EDWARD, ABERDEEN.

Alexa. Barclay, in Auchmill, had bapt.: Ann, 16 Nov., 1731; Barbara, 22 June, 1734; Alexander, 8 Mar., 1736; John, 15 Mar., 1738; Helen, 29 Mar., 1739; William, 30 Ap., 1741; Margaret, 21 June, 1743, [William Barclay, witness]; Alexander, 31 Aug.,

1745. The mother's name, Elspet McKay, is not recorded in 1731.

James Christie and Christian Mitchell, in Middle Garnieston, had bapt.: Margaret, 14 Jan., 1726; Barbara, 4 Aug., 1727; John, 17 Jan., 1730; Peter, 22 Sep., 1732; James, 15 Aug., 1738.

Alexander Crookshanks and Margaret Kailman, in Mains of Iden, had bapt.: Janet, 1 Mar., 1708; Margaret, 16 Nov., 1712; Patrick, 20 Nov., 1713; Isobel, 25 Dec., 1715; Annas (dr.), 18 Dec., 1718.

Alexander Crookshanks and Margaret Gaut, in Mains of Eden, had bapt.: Jean, 3 Jan., 1730; Mary, 30 Dec., 173—; Alexander, 9 Oct., 1737.

Alexander Grieg, in Edin, had bapt.: Alexander, 1 May, 1731; William, 23 Mar., 1734; Margaret, 23 Mar., 1736; Elisabeth, 24 July, 1739.

John Grieg, in Bogside, had bapt.: Christian, 17 Nov., 1738; Robert, 25 Jan., 1741.

James Milne and Anne Goat, in Smidyhill, had bapt.: John, 21 July, 1729; Margaret, 16 Feb., 1731; Alexander, 4 Oct., 1732; Anna, 9 July, 1735; James, 29 Mar., 1737; William, 30 Nov., 1738.

John Ross, in Foordmouth, had bapt.: Alexander, 18 Jan., 1721; Mary (born), 26 Nov., 1723; James, 22 Mar., 1726; John, 17 Ap., 1728; Barbara, 17 Jan., 1731.

Alexander Torry, in Bridge End, had bapt.: William, 19 Jan., 1728; Child unnamed, 11 July, 1729; Alexander, 31 July, 1731; Isobel, 30 Sep., 1733; George, 19 June, 1736; James, 21 Ap., 1739; Andrew, 5 Feb., 1743.

James Wallis, in Mill of Fishrie, had bapt.: Janet, 22 Oct., 1727; Elisabeth, 8 Jan., 1730; John, 6 June, 1733; Jane, 30 Feb., 1735; James, 13 May, 1738.

NEW KILPATRICK, DUM.

The children of Alexander Campbell, now Colquhoun, [in 1806], and Mary Anne Erskine, had born: Agnes, 15 Dec., 1798; Mary Ann, 17 Dec., 1800; Elizabeth Margt., 27 Dec., 1801; John Campbell, 23 Jan., 1803; Cornelia Jane, 4 Jan., 1804; Helen Christian, 2 Feb., 1805. Campbell is written before each child's name except the last one. All are recorded under the year 1806.

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1791

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[illegible]

[illegible]
1795

[illegible]

[illegible] 1 Feb. 1791.

James Willis [illegible] 1795, [illegible] 1795, James 31 [illegible].

[illegible]

The [illegible] of [illegible] 1800), and [illegible] 1798; [illegible] John Campbell [illegible] 1801 [illegible] Christian, 2 [illegible] [illegible] the [illegible]

BOOK REVIEW.

Stockton Family of New Jersey and other Stocktons. By Thomas Coates Stockton of San Diego, Calif. Washington, D. C.: Carnahan Press, 1911.

This is a well bound, nicely printed book of 350 pages devoted to the genealogy of the Stockton family of America, beginning with Richard Stockton of Flushing, Long Island, and afterwards of Oneanickon, Burlington Co., N. J., who was a descendant of John Stockton, Esq., of Kiddington, County of Chester, England. The genealogical arrangement of the names is according to the best modern systems, thus making the information easy of access. The book is well illustrated by portraits of the many Stocktons who have attained to prominence in America for the past three hundred years.

The Winchell Genealogy. The ancestry and children of those born to the Winchell name in America since 1635, with a discussion of the origin and history of the name and the family in England, and notes on the Winchell family. By Newton H. Winchell, late State Geologist of Minnesota, and Alexander N. Winchell, Professor of Mineralogy, University of Wisconsin. Second Edition. Illustrated; 554 pages. Published by Horace V. Winchell, Minneapolis, Minn., 1917.

This is a very fine work, and about as complete as a genealogy can be. The arrangement is up-to-date and the index is complete, the two predominantly vital points in any published family history. The family is treated under the headings of the various branches, as follows: (1) Windsor Branch, founded in 1635 by Robert at Windsor, Conn.; (2) the Columbia Branch, founded about 1800 by Samuel at Columbia, Fayette Co., Indiana; (3) Goshen Branch, founded about 1760 by Munsen at Goshen, Conn.; (4) Brunswick Branch, founded about 1780 by Justus, who was born in Brunswick, Germany; (5) Jockgrim Branch, founded about 1850 by children of Georg Michael who was born in Jockgrim, Bavaria.

A Battle Fought on Snow Shoes. By Mary Cochrane Rogers, great-great-granddaughter of Major Robert Rogers. Published by the author, Derry, N. H., 1917.

This beautifully made book tells in a most interesting way the story of how Major Rogers and his one hundred eighty men on snow shoes fought a large force of French and Indians on Lake George in 1758. To the historic narrative is added extracts from journals of that day and a muster roll of the rangers who took part in the expedition.

CATALOGUE OF FAMILY HISTORIES

In the Library of the Genealogical Society of Utah.

(Continued from page 192)

Note: These books are not for sale but for the use of members of the Society.

Kauffman—See "Autumn Leaves from Family Trees."—p. 13

Kendall—(See "American Family Antiquity." (Vol. 2, page 113.)

Kent—Genealogies of the different families bearing the name of————in the U. S. By L. Vernon Briggs......Rockwell and Churchhill: Boston, 1898.

Kent—John of Suffield, Conn. Genealogical Notes: Goodrich. ......F. A. Brown: Hartford, 1856.

Kerr—Of Scotland—Notes on family. (See "Herald and Genealogist." Vol. 6, 7, 8.)

Kerwin—Family. (See "Family Ancestors," by Lawson.)

Kester—Family. (See "Pound and Kester Families.")

Keve—History of Keve Family. Also short accounts of the Coles, Fullwoods, Latourettes, Florey's, Whipples, Longs. By J. F. Keve, Arlington, Iowa......1913.

Keystone—Genealogist. By Merlin J. Stone, Ogden, Utah. May, 1915. (Vol. 1, No. 1.)

Killum—Of New England. (See "Ancestors.")

Kimball—Family. (See "Driver Family," page 368.)

Kimball—History of the Kimball in America. By Leonard A. Morrison & Stephen P. Sharples......Demrell & Upham: Boston, 1897.

Kimball—Record of the family of Levi Kimball and some of his descendants, compiled by his g. s. Levi Darbee. Revised and extended by Robert M. Darbee......1913.

King—Genealogy of Clement King of Marshfield, Mass. By Geo. A. Morrison Jr......Joel Munsell's Sons: Albany, 1898.

Kingman—Family some early generations. By Bradford Kingman......David Clapp & Son: Boston, 1912.

Kinsman—Genealogical record of the descendants of Robert Kinsman of Ipswich, Mass., 1634-1875. By Lucy W. Stickney......Alfred Mudge & Son: Boston, 1876.

Kinney—Some families of Virginia P.-1-......Hugh M. McIlary, Jr.: Staunton, Va., 1903.

Kip—(See "American Family Antiquities," Vol. 2, page 17.)

Kirk—Family. (See "Our Family Ancestors," by Potts.)

Kirkpatrick—Major Abraham and his descendants......J. P. Durbin: Pittsburgh, Pa., 1911.

Kitchel—John and Esther Peck, their ancestors and descend-

ants. By Geo. Chalmers McCornick, Fort Collins, Colo. ......Ft. Collins Express: Fort Collins, Colo., 1913.

Knowlton—History and Genealogy of the Knowltons of England and America. By Chas. H. W. Stocking......The Knickerbocker Press: New York, 1897.

Knight—Family. (See "Family Histories," Collections 1.)

Knox—Thomas (Nock) of Dover, N. H., in 1652, and some of his descendants. By W. B. Laphan (Bound in with "Allen, Badger, etc.)......Maine Farmer: Augusta, Me., 1890

Kool—(Cool or Cole) Isaac and Catherine Servon. By Rev. Daniel Cole......John F. Trow & Son: New York, 1876.

Kym—Joran. The Descendants of Joran Kym, New Sweden. Swedish Colonial Society, Phila......Paterson & White Co.: Philadelphia, 1913.

Lake—A genealogy of the Lake Family of Great Egg Harbor, Old Gloucester, N. J., with Branches. By Arthur Adams & Sarah A. Risley......Privately Printed by Author: Trinity College, Hartford, Conn., 1915.

Lake—Thomas, bailiff to Yarmouth from Hastings, Eng. Records of. (See Sussex Archaeological Collections, Vol. 12, p. 159.)

Lake—A genealogy of the Lake Family of Great Egg Harbor in Old Gloucester Co., N. J. By Arthur Adams and Sarah A. Risley......1912.

Lamont—A brief account of the life at Charlotteville, of Thomas Wm. Lamont and his family, with record of his family, with record of his ancestors, their origin in Scotland, etc. By Thomas Lamont......Duffield & Co.: New York, 1915.

Lamson—Memorial of Elder Ebenezer Lamson of Concord, Mass. Ancestry and Descendants, 1635-1908. By Ottis E. Lamson Buffalo, Minn......Eagle Print Co.: Delano, Minn., 1908.

Lamson—Descendants of Wm. Lamson of Ipswich, Mass., 1634-1917. By Wm. J. Lamson......Tobias A. Wright, New York, 1917.

Langdon—Genealogy and history. (See "From One Generation to Another.") By Harriet N. Langdon and Annie M. Smith, 78 Orange St., Brooklyn, N. Y., 1906.

Lanning—Family from Wales to N. Y. (See "Early American Families," in Family Histories, Collection, 4.)

Larkin—Chronicles of Larkin Family Nos. 1 and 2. Pamphlets, Chart in No. 1. (See "Family Histories" Collections, 1.)......Larkin Family Association, W. H. Larkin Jr.: Chelsea, Mass., 1913.

Latham—Family. (See "Memorials of the Reading," Howell, etc.)

Lawrence—Family, (See "Genealogies and History of Watertown," Vol. 1, page 330; also Vol. 2, page 817.)

Lawrence—Family. (See "Our Family Ancestors," by Potts.)

Lawrence—Memoir of Abbott Lawrence. By H. A. Hill ......Boston, 1883.

Lawrence—George of Watertown, Mass. (See "The Starkies of New England,") Etc.

Lawrence—Family who first settled in Sandwich, Mass.—Lawrence and Bartlett. By Hiram B. Lawrence.

Lawrence—History of family from their first landing in this country—1635 to the present, 1858. By Thos. Lawrence. ......Edward O. Jenkins: New York, 1858.

Lawson—Family. (See "Family Ancestors," by Lawson, p. 115.)

Lay—See James—Denison Genealogy, p. 162.

Learned—Family. (See "Genealogies and History of Watertown," Vol. 1, p. 333; also Vol. 2, p. 850.)

Lee—John, of Agawan, 1634-1671. By Wm. Lee......Joel Munsell's Son: Albany, 1888.

Lee—Family of Virginia and Maryland, 1300-1866. By Edward C. Mead......University Pub. Co.: New York, 1871.

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Leonard—Family of Springfield, Mass. (See "Giles Memorial, page 279.)

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Lillibridge—Family and its Branches in the United States. By Loel N. Eno......The Tuttle Co.: Rutland, Vt., 1915.

Lindall—Family of New England. (See "Giles Memorial," page, 311.)

Lindsley—New Jersey. (See "Condit Family," page 383.)

Lindsay—Of America; from the early settlers in Virginia. By Margaret I. Lindsay......Joel Munsell's Sons: Albany, 1889.

Linn—The Clan Linn. (No title page)

Littlepage—Family of Virginia. In "Virginia Genealogies," page, 395. By H. E. Hayden......Wilkes-Barres, Pa., 1891.

Little—Descendants of Geo. Little, who came to Newbury, Mass., in 1640. By Geo. T. Little......Auburn, Me., 1882.

Livermore—Family. (See "Genealogies and History of Watertown, Vol. 1, page 338, also Vol. 3, page 852.)

Livermore—Family of America. By Walter E. Thwing ......W. B. Clark Co.: Boston, 1902.

Locke—A History and Genealogy of Capt. John Locke of Portsmouth and Rye, N. H.: also of Nathaniel Locke; also a short history of the Lockes of England. By Arthur R. Locke......The Rumford Press, Concord, N. H.

Lohingier—Family. (American Family Genealogies)...... Lane S. Hart: Harrisburg, 1886.

Logan—Of Virginia and Kentucky. (See Irvins, Dooks, etc.)

Loomis—Descendants (by the female branches) of Henry Loomas who came from Braintree, Eng., in 1638, and settled in Windsor, Conn. By Elias Loomis, Two Volumes...... Tuttle, Morehouse and Taylor: New Haven, 1880.

Lockes—Descendants of Wm. Lockes of Woburn, with history in England. By John G. Locke......James Monroe and Co.: Boston, 1853.

Lord—Thomas, of Hartford, Genealogical Notes: Goodrich. ......F. A. Brown: Hartford, 1856.

Lowndes—Of South Carolina. (See "Family Histories," Collection 5.)

Luscomb—Family. (See "Driver Family," page 387.)

Lyle—Family. The ancestry and posterity of John, Daniel, and Samuel. Pioneers settlers in Virginia. By Oscar K. Lyle......Lecouver Press Co.: New York, 1912.

Lyman—Family of Great Britain and America. The Descendants of Richard Lyman from High Ongar in England, 1631. By Lyman Coleman......J. Munsell: Albany, 1872.

Lynch—Family. (See Historic Families of S. Carolina.)

Lyon—Family. (See "American Family Antiquity," Vol. 2, page 89.

McAleer—Family. A study in the origin and signification of the name; also genealogy. By Geo. McAleer......Pub., by the Author: Worcester, 1909.

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McKay—The genealogy of Hugh McKay, 1788 1895...... Boston, 1895.

McKitrick—Family of Pa. (See "Early American Families," in Family Histories, Collection 4.)

McNeil—Family. (See "Our Family Ancestors," by Potts.)

Maar—Family Records. By Rev. Chas. Maar, Albany, N. Y., 1913. (See "Family Collections 2.)

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Macy—Family Genealogy of the Macy Family from 1635-1868. By Silvanus J. Macy......Joel Munsell: Albany, 1868.

Main—Simeon, Stonington, Conn.; Ezekiel, Stonington, Conn. (See "Babcock and Main Genealogy.")

Majors—Family and their Marriages. By James B. Cabell with Allied Families......W. C. Hill Printing Co.: Richmond, Va., 1915.

Mallery—Family. (See Candee.)

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Manning—Families of New England. By Wm. H. Manning. ......Salem Press: Salem, Mass., 1902.

Markham—Family. (England) (See "Herald and Genealogist," Vol. 7.)

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Marshall—Descendants of Wm. Marshall. By O. S. Marshall. ......Reichert Bros.: Kittanning, Pa., 1884.

Marsh—Genealogy of George Marsh who came from England in 1635, and settled in Hingham, Mass. By E. J. Marsh. ......F. N. Boutwell: Leominster, 1887.

Marsh—Genealogy of John Marsh of Salem, Mass., 1633-1888. ......J. E. Williams: Amherst, 1888.

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McCue—[illegible] Genealogy [illegible]

McCormick—[illegible]

McDonald—[illegible]

McFarland—[illegible] (1741 [illegible]

McFarland—[illegible]

McGregor—[illegible]

McKay—[illegible]

McKinney—[illegible]

McKim—[illegible]

Mason—[illegible]

Mead—[illegible]

Mapp—[illegible]

Mann—[illegible]

Manning—[illegible] 1848.

Marcy—[illegible]

Marshall—[illegible] page 583.

Marshall—[illegible]

Marsh—Genealogy of George Marsh who came from [illegible] in 1635, and settled in Hingham, Mass. [illegible]

Marsh—Genealogy of [illegible]

Marston—Genealogy of [illegible] Family [illegible]

Marten—Marten Family. (See "Our Family Ancestors," by Potts.)

Martin—Martin family. (See "American Family Antiquity.") Vol. 3, page 61.)

Marye—Rev. James Marye. (See "Virginia Historical Collections," Vol. 5, page 183.

Mason—Mason Family. (See "Genealogies and History of Watertown," Vol. 1, page 356; also Vol. 2, page 855.

Mason—Genealogy of Sampson Family. By Alverdo H. Mason......Printed by Author, E. Brainbridge, Mass., 1902.

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Matlack—History and Descendants of Col. Timothy Matlack. By Dr. A. M. Stackhouse, Moorestown, N. J.......1910.

Mauduit—Pedigree. (See "Herald and Genealogist," Vol. 7.)

Maxwell—History and Genealogy with many Allied Families. by Florence W. Houston......C. E. Pauley, Indianapolis, 1916.

Merkles—Merkles Family. (See "Blue Book of Schuylkill Co., Pa.)

Merrill—Kindred in America. By Annie Merrill Smith...... The Lyons Genealogical Co.: New York

Merriman—Nathaniel Merriman one of the Founders of Wallingford, Conn. (See "Family Histories," Collection 2.)

Metcalf—Metcalf Family. (See "Driver Family," page 394.)

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Methwold—Method of Norfolk. (See "Herald and Genealogist," Vol. 6.)

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Miller—Miller Family. (See "Our Family Ancestors," by Potts.)

Miller—Mueller. (See "Schuylkill Co., Pa.)

Milton—In some families of Virginia, page 177.

Minnich—(See "Blue Book of Schuylkill Co., Pa.)

Mitchell—Mitchell Family. (See "Our Family Ancestors," by Potts.)

Mixer—Mixer Family. (See "Genealogies and History of Watertown," Vol. 1, page 367.)

Moffat—Genealogies, Descent from Rev. John Moffat of Ulster Co., N. Y. By Burnham Moffat......L. Middleditch: New York, 1909.

Molyneux—History—Genealogical and Biographical of the Molyneaux Families. By Nellie Z. Molyneaux......C. W. Bordeen: Syracruse, N. Y., 1904.

Monnet—Monnet Family—Genealogy. By Orra E. Monnette. ......C. E. Bireley Co.: Los Angeles, 1911.

Montgomery—Family, French, English, American. (See "Autumn Leaves from Family Trees," p. 100.

Morrell—The ancestry of Daniel Morrell of Hartford, Conn. By Francis V. Morrell......Case, Lockwood, Brainard Co.: Hartford, Conn., 1917.

Moore—Family of N. England. (See "Proceedings of Worcester Society of Antiquity," Vol. 24, p. 100.)

Morris—(See Shark River District, N. J., page 69.)

Morton—George, of Plymouth Colony and some of his Descendants. By John K. Allen. (See "Family Histories, Collection 5.)......John K. Allen: Chicago, 1908.

Morris—The lineal ancestors of Ephraim Morris. By T. S. Morris......Chicago, 1894

Morgan—Capt. James Morgan came from Devonshire, Eng., to Massachusetts in Gov. Winthrop's Company, 1630. Bound in "Pamphlets Genealogical."......Case, Tiffany & Co.: Hartford, 1851.

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Morses—Family who settled in America in the 17th Century, with 10,000 of their descendants. By Rev. Abner Morse ......Wm. Zeazie: Boston, 1850.

Morrish—History of Edward Morrish of St. Stephen, Cornwall of England. (See Pedlar & Morrish History, Small Book.)

Mortimer—(See "American Family Antiquity," Vol. 2, p. 237)

Moses—John Moses of Plymouth, 1632-40. John Moses of Windsor, 1647, John Moses of Portsmouth, 1640. By Zebina Moses......Case, Lockwood and Brainard: Hartford, 1890.

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Moulton—Moulton Annals. By Henry W. Moulton......Ed. A. Claypool, Chicago, 1906.

Mount—Mount Family of Monmouth Co., N J. (See "Stillwell Miscellany," Vol. 4.)

Mower—Genealogy, 1690-1897. By Ephraim Mower.

Muench—(See "Blue Book of Schuylkill Co , Pa.")

Muller—Muller Family—American Family Genealogies...... Lane S. Hart: Harrisburg, 1886.

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Murray—Murray of Harris' Ferry—American Family Genealogiès......Lane S. Hart: Harrisburg, 1886.

Mygatt—Joseph, of Hartford, Conn. Genealogies Notes: Goodrich......F. A. Brown: Hartford, 1856.

Nash—Descendants of Thomas Nash of New Haven, Conn., 1640. By Rev. Sylvester Nash......Case, Tiffany & Co.: Hartford, 1853.

Nash—A genealogical record of the descendants of Wm. Nash of Bucks Co., Pa. By A. J.Fretz, Milton, N. J.......Pequannock Valley, Argus, Butler, N. J., 1903.

Neal—(See "Haley, Piper," etc.)

Neal—Neal Family. (See "Driver Family," page 438.)

Neal—(See "Hanaford Family History," page 73.)

Nesbitt—History and Genealogy. (See "The Harvey Book," page 247.)

Newell—(See "Candee.")

Newman—Newman of London, Eng., and Ogden, Utah. (See "Keystone Genealogy.")

Nickerson—Genealogy. (See "Family Histories," Collection 2.)

Noble—Genealogy of the family of Thomas Noble, of Westfield, Mass. By Lucine L. Boltwood......Case, Lockwood & Brainard Co.: Hartford, Conn., 1878.

Norcross—Norcross Family (See "Genealogies and History of Watertown," Vol. 1, page 376.)

Norris—Genealogy of Lieut. Jonathan and Tamesin (Barker). By Henry McCoy Norris......The Grafton Press: New York, 1906.

Northup—Records of Rhode Island. (See "Family Histories," Collection 2.)

Norton—Some Descendants of John Norton of Branford 1622-1709. By Walter W. Norton. (Bound in with "Allan, Badger, etc.")......The Journal Press: Lakeville, Conn., 1900.

Norton—(See "Candee.")

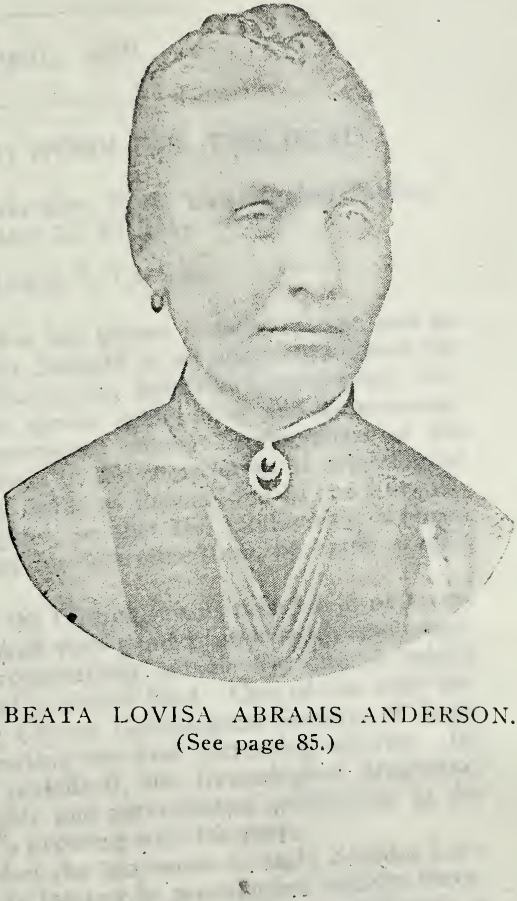
Nott—John, of Wethersfield, Conn. Genealogical Notes: Goodrich......F. A. Brown: Hartford, 1856.

Nowers—Sketches from Life and Labors of Willson Gates Nowers. By Reinhard Maeser, Beaver, Utah.......Weekly Press Print: Beaver, Utah, 1914.

Noyes—Noyes Genealogy, Vol. 1, Nicholas, 1634-1904. Vol. 2, James, 1634-1904. By Col. H. E. Noyes and Miss Harriette E. Noyes......Boston, 1904.

Nutter—(See "Hanaford Family History," page 277.)

(To be Continued.)



BEATA LOVISA ABRAMS ANDERSON.
(See page 85.)

THE
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APRIL, 1919.

GENEALOGY AND WORK FOR THE DEAD.

Address delivered in Salt Lake City, Utah, "Genealogical Sunday," September 22, 1918, by

ELDER JAMES E. TALMAGE.

In accordance with what has grown to be a custom, and an excellent one, this particular Sabbath is set apart throughout the Church of Jesus Christ of Latter-day Saints as Genealogical Sunday. The purpose of this special designation and appointment for the day is that of promoting among the members of the Church a vital, active interest in the compilation of genealogical records, in the collating of items of lineage and in the formulation of true family pedigrees, so that the relationship between ancestry and posterity may be determined and be made readily accessible.

The achievements of the Church in this broad field of investigation have already evoked very general and highly commendatory comment among organizations outside the Church, which are engaged in research of a similar kind. One of our very important auxiliaries is the Church Genealogical Society, of large membership and never ceasing but ever increasing activity. Its influential and valuable periodical, the *Genealogical Magazine,* is sought after as a reliable and authoritative publication in the field; and its importance is growing with the years.

It is a notable fact that the last seven or eight decades have witnessed a development of interest in genealogical matters theretofore unknown in modern times. Of profound significance is the fact that there is, or has been and yet is, an influence operative in the world, a spirit moving upon the people, in response to which the living are yearningly reaching backward to learn of their dead.

Family Bibles are searched; mourning cards and rings are

scrutinized; the inscriptions on tombstones are carefully examined; parish registers are investigated, and marriage license records are carefully looked into, in order that the true line of descent may be found.

Men of wealth, and many of small possessions, moved by this impelling genius of the times, have devoted time, energy, and money to researches concerning their ancestors; and large volumes have been published in consequence. In this, as in so many other distinguishing features of particular epochs or periods, an influence superior to man's unguided purpose is at work.

The immediate motive in such undertakings may vary with the individual. Many, doubtless, are eager to trace their pedigree to an illustrious source according to human estimate of eminence. Of these, some find their lineage a disappointment; and, as literature attests, many spurious pedigrees have been fabricated. It was probably against such that Paul inveighed in his terse admonitions to both Timothy (1 Tim. 1:4) and Titus (3:9), and through them to the church, to eschew fables and endless genealogies, from the discussion of which only contention would result.

Genealogy is no modern science; though, as stated, after centuries of neglect it has received a really marvelous impetus in these later times. We may call to mind the fact that the Priests of ancient Israel had to be of proved descent; otherwise they could not be admitted to the service of the sanctuary. Bible students will remember in this connection that after the seventy years of predicted and grievous exile in Babylon, when the Lord moved upon the heart of Cyrus, King of Persia, to send back the captive people and to provide them means for the construction of a House of the Lord on the site of the once glorious but then destroyed Temple of Solomon, many men who had been virtually apostate and had followed after Babylonish ways during the captivity undertook to assert their claim to a place among the Priests, but were rejected because, we are told, they had not preserved their genealogy and, therefore, their right to the Priesthood could not be determined. By authoritative ruling they were debarred from all participation in the glorious work until a prophet of the Lord should arise who could declare by revelation their lineage, through Urim and Thummim. Read the account for yourselves in the latter part of the second chapter of Ezra.

The Latter-day Saints have a specific and indeed unique purpose in genealogical investigation. They seek not nobility nor aristocracy of ancestry—but the facts, let the line lead where it may; and the shadow of falsification would be fatal to their object. As to the reason for this particular and special concern, I pray you consider a few pertinent truths on the basis of the revealed word.

Every believer in individual existence beyond the grave—and everybody believes in or fears the certainty of such a state—hopes and yearns for the blessed condition we call salvation. As affirmed by Holy Writ of both ancient and modern times, the restored Church of Jesus Christ proclaims to the world *"that through the Atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel."*

One of the essential requirements of the Gospel of Jesus Christ, at once a law and an ordinance to be administered individually, is baptism by immersion in water at the hands of one holding the requisite power and authority in the Holy Priesthood which, with respect to this ordinance, is the Priesthood of the Aaronic or lesser order. A succeeding ordinance is that of the bestowal of the gift of the Holy Ghost, or the giving of the title to the companionship of the Holy Ghost, by the authoritative imposition of hands, for which administration the power of the higher or Melchizedek Priesthood must be operative.

Without doubt it was to these ordinances the Master referred in that memorable night interview with the learned Jew, Nicodemus. You know the story, and a true one it is; but I take it the time will not be wasted if you read it again, in the third chapter of John. The eminent Sanhedrist came by night to make inquiry of the Master concerning His teachings and wonderful works; and seemingly with some abruptness our Lord declared unto him this simple principle: *"Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God."* In the light of our Lord's further teachings it is plainly demonstrated that the new birth here referred to embraces water baptism and the higher baptism of the Spirit into a new spiritual life. Mark the finality, the directness, the entire absence of ambiguity or uncertainty: Except a man be born of water and of the Spirit, or in other words, except a man be baptized by authority, in the manner prescribed, in water, then receive the Spirit of God through the laying on of hands, he *cannot* have place in the Kingdom of God. Do you find any word of modification, qualification or limitation there? It is not "he may not," or "he must not," or "he is not likely to," but in plain English, such that the wayfaring man, though a fool, may understand if he will, it is declared that except through compliance with these laws and ordinances of the Gospel man *cannot* enter into the Kingdom of God.

Think you that in that positive declaration our Lord had reference only to the few millions of people then living in the flesh, or to them and others who yet should live? If baptism be thus indispensable to salvation, what shall be the lot of those who have never learned that great truth, and of those myriads of others who have never had opportunity to comply with the law? Would

you have me believe that men are to be condemned for noncompliance with a law with which they have never become acquainted, without opportunity of making amends for the omission that was no fault of theirs; that men who have never been able to be baptized are to be damned because of their failure to be baptized?

What of those who had then already died, or have since died, or are now dying, or yet shall die, without opportunity to be baptized? What of the heathen nations who have never learned of baptism? Are they forever lost?

A frightful thought! I pray you, don't ask me to believe it If that were true, I could wish to strike from the Scriptures and from literature such phrases as "the mercy and justice of God," and I would write therein "despotism, caprice and tyranny."

At this time when death is reaping so rank a harvest, can we bear to believe it? What of those brothers, husbands, fathers, sons—yours or some others—who have fallen on the blood-drenched fields over the seas, many of whom had never learned of the indispensability of baptism? Are they to be forever damned, even though they have fallen as martyrs in the cause of the rights of man, serving their country and its God, because they had not had opportunity to comply with this law?

And the kindred of these martyrs, we who make no such sacrifice,—may we be baptized and attain salvation while they are irredeemably lost? That would mean that we shall be forever separated from our fallen but unbaptized heroes. Let us resolutely shut out the thought! It is not only abhorrent, but wholly foreign and directly antagonistic to the attributes of Deity. The Divine word has been given unto man that *there is hope, aye, assurance for the dead.* Call to mind the words of the Christ Himself, addressed to certain Jews who had challenged His authority and His teachings, not long before the time at which he made the supreme sacrifice on Calvary: "Verily, verily I say unto you," said He, "the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself......Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice." Read John 5:24-30.

Again the Master's words are definite, devoid of all ambiguity: *"The dead shall hear the voice of the Son of God,"* said He, and that was to be very soon after the time at which He made this utterance. When did the dead first hear the voice of the Savior? We only need to search the Scriptures a little further to find out; for I remember that Peter is very definite in that regard, in telling us where the Christ went and what He did during the interval between His death on the cross and His emergence from

the tomb, on the morning of the third day following. In the third chapter of the first epistle of Peter we read, beginning at the eighteenth verse:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison."

Christ said He was about to go; Peter, the chief of the Apostles, declares authoritatively that Christ at that time had gone. Isn't it reasonable that inasmuch as our Lord, the Christ, while He walked among men was a man, aye, a Man among men, that He should be, after disembodiment, a Spirit among spirits? Where did the spirit of Christ go, after it left His torn and crucified body? The most reasonable assumption is that it went where the spirits of other people go. He was eminent as a Man, pre-eminent, supreme, and such was his status as a Spirit among spirits. He went to the abode of the dead, to the disembodied, and the nature of His mission is partly set forth in the verse following what I have read—which spirits "sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing."

You know of the general apostasy that took place in the days of Noah, don't you, and how the race of mankind was destroyed, with certain exceptions made by the Lord? Now, those disobedient spirits who had rejected the Gospel in the flesh, when it was preached to them in power and authority, had been in duress, in prison, during all the intervening centuries; and then unto them went the Christ and, doubtless, to other spirits also—for there were other disobedient people both before and after those who were destroyed by the flood—and preached unto them the Gospel. Doubtless He commissioned some of the worthy spirits then in Paradise, the spirits of men who had been ordained to the Holy Priesthood while in the flesh, to continue the work, and to go as authorized ministers and missionaries to the spirits in Hades, who had been more wilfully wicked in the body.

Remember the Gospel of Jesus Christ is eternal, unchangeable. Christ preached unto those spirits the necessity of faith, and of repentance, and of baptism in water, and of the reception of the Holy Ghost by the administration of the Holy Priesthood; for such are the fundamental principles of the Gospel; and Peter makes this plain in the succeeding chapter. Having pointed out the indispensability of compliance with the laws and ordinances of the Gospel the Apostle says: "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit."

The work going on among the dead, in the preaching of the Gospel, far exceeds all that we are doing here upon the earth among the living. Who are the living but the little handful, comparatively speaking, just now in the flesh, as compared with the myriads that have gone? Who are the dead but those who once were living and have passed to that further stage of disembodiment? *God is not the God of the dead but of the living,* we are told, *for all live unto Him.* The unembodied condition in which we lived before we came upon this earth, the embodied condition in which we find ourselves, then the disembodied condition that is brought about by what we call death, the reembodied condition which shall be inaugurated by the resurrection, in every individual case are only different stages or conditions. They do not change the individual. I was I, and you were you, before we were born. You shall be you, and I shall be I after we die.

Provision is made for those who have had no opportunity of accepting the Gospel in the flesh, and perchance for those who have neglected, after they have paid for their neglect by contrite repentance. Let no man procrastinate his repentance by the thought that he can catch up and make good beyond the veil. That would be illogical, foolish, inconsistent. But, nevertheless, repentance is made possible beyond death, after men shall have complied with the prescribed conditions. Nicodemus, you will remember, was much puzzled at our Lord's words, and he said to Him: "How can a man be born again? Can he enter the second time into his mother's womb and be born?" Well, I can conceive of a disembodied yet intelligent spirit realizing the necessity of exercising faith and doing such, and realizing the necessity of contrite repentance and practising it; but it is difficult to conceive of a disembodied spirit being baptized in water; and we may say in the fashion of Nicodemus again: How can a man be baptized when he is dead? Can he enter a second time into a body of flesh and bones and be immersed in water? The answer has been given through revelation, that *the work for the dead,* in the matter of these essential ordinances without which, mark you, no man can enter the Kingdom of God, *may be performed upon this earth by the living descendants in behalf of their dead progenitors.*

I do not think that you will seriously question the validity of the principle of vicarious service. What man believing in the Atonement of the Lord Jesus Christ can deny the efficacy of such service? The Atonement was a vicarious sacrifice; it comprised the death of a sinless man, the death of an embodied God, in behalf of sinners. A part of the work that was to be a characteristic of the last days was foretold by an ancient Hebrew prophet, or by the Lord through the mouth of Malachi, concern-

ing the days immediately preceding the return of the Christ to earth, as we find recorded in the last book of the Old Testament. We thus are informed: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

We may not be able to explain why the coming of the Lord would be the means of bringing cursing on the earth were this work not performed, but so the Scriptures attest. The Church of Jesus Christ of Latter-day Saints proclaims to the world that the ancient Malachi spoke the truth, and moreover that Elijah has come and has conferred the authority referred to for the turning of the hearts of the children in the flesh toward their dead ancestors, and, reciprocally, the hearts of the dead toward their posterity on earth. Solemn testimony is given in the one hundred and tenth section of the Doctrine and Covenants, that on the third of April, 1836, unto Joseph Smith and his associate in the ministry, Oliver Cowdery, who were in the Temple at Kirtland, Ohio, then a holy place, a House of the Lord, came certain personages who had held authority in prior dispensations, and among those who came was Elijah the prophet; for thus we read:

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord came: To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse."

Why should we question the fulfilment of prophecy when thus attested? Malachi declared the word of the Lord to the effect that Elijah should come. We affirm that Elijah has come; and he being one who was translated, without passing through the change called death, is peculiarly and particularly fitted to be the one who should minister between and among and, as it were, link together, the living and the dead. That work of vicarious ministry for the dead is in progress. Where? In the Temples that have been reared and are maintained and operated by the Church of Jesus Christ of Latter-day Saints; at present, here in these mountain valleys, and soon, we hope, to be beyond the Canadian border and on the islands of the seas to the west, where other Temples are nearing completion. The Lord made plain the fact that these vicarious ordinances were to be administered in houses that were erected and consecrated for this particular and special purpose. This is in part an answer to

the question so often raised by those who know little of us: Why do the Latter-day Saints build Temples?

A Temple, mark you, is no place of mere general assembly; it is no house of ordinary congregational worship. It is not another style of synagog, nor of tabernacle; it is neither ordinary church nor chapel. It is, as its name implies, and as by derivation the word means, a House of the Lord, in which shall be administered the ordinances of the Holy Priesthood and, particularly and specifically those for the dead. Ordinations, baptisms and confirmations of the living may be attended to in any proper and suitable place; not necessarily within Temple walls; but for the dead the saving ordinances must be administered there, and certain ordinances for the living as well. The wonder grows in the minds of people who contemplate us from afar, after they have learned to admire these stately structures reared by the Church in the days of the people's poverty, and then come to learn that these great Temples have been erected mainly for the dead.

The ordinances performed in the splendid Houses of God erected by the Latter-day Saints are very largely ordinances for the dead, in which the living posterity act as proxies for their departed ancestors. We baptize living men for their dead progenitors. Is that an innovation to you? That ordinance is not new to the world. It was very commonly understood in days gone by, as we may gather from the words of Paul in his letter to the Corinthians, first epistle, fifteenth chapter and twenty-ninth verse. That verse forms the climax of a splendid argument in which the learned Paul had met some of the criticisms that had been brought against the principles he preached concerning the resurrection. By way of finality he addressed this question to the people who were not wholly prepared to admit the reality of the resurrection: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?"

The studiously inclined will find much of interest in consulting the several Bible commentaries and reading the notes upon that verse. I remember that the great commentator Dr. Adam Clarke, in his really colossal work, exhibits in connection with his comment splendid frankness and honesty, because he says to this effect, and as I remember, nearly in these words: "This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have labored to explain it, there are to this day nearly as many different interpretations of it as there are interpreters." And he lets it go at that.

Where is the difficulty? I see none in it. Am I too simple-minded to grasp the meaning? It is when we try to read meta-

phor into the lines and figures where they do not belong that we have difficulties. It seems to me that that argument was distinctly Pauline in character—learned, sound, terse, pointed, direct. You doubt the resurrection? Well then, why are you baptized for your dead, if the dead rise not at all? Now, do you think that the scholarly Paul would have used such a challenge as that if the people knew nothing about baptism for the dead? That is not his way of writing. He does not cap his climaxes by bringing to the fore something that is foreign and unknown. He was a logician, a philosopher; and it seems to me, he gave there an unanswerable challenge to the people. So baptism for the dead was known of old and was administered of old. O, I know that many have written fable and fiction about certain half-heathen customs of baptizing corpses, which perhaps some unbalanced mentality may have suggested and which may have been actually practised. However, there have been worse departures from dictates of Scripture than that. But that is not what Paul referred to. He referred to just what he was talking about. Why are you baptized for your dead, if the dead are never going to rise?

We live in the dispensation of the fulness of times; and it is absolutely essential to the revealed plan of God that these ancient ordinances be restored. Upon the Church of Jesus Christ of Latter-day Saints has been laid the commission to carry out the work inaugurated by Elijah the prophet. He came again, as I have told you, in these modern times, and bestowed the specific authority for this work of turning the hearts of the living children toward their dead, and likewise on the other side by missionary work that is just as real as that which he has performed and is performing here, turning the hearts of those disembodied ancestors of ours toward us, their living posterity. The Latter-day Saints are carrying out that work, and that is why we build Temples. That is why we make such sacrifices and count them honors. That is why we give of our means to erect these splendid sanctuaries, and thank God for the chance. We are working for our dead, for our hearts are turned toward them, and we believe that their hearts are turned toward us.

It has been made plain that we cannot be perfect in the hereafter without our dead, nor can they be perfect without us. We have to be together in the relationship established by our descent and lineage here upon the earth. Don't you yearn to be with your departed ones when your time shall come to go? Would it be heaven to you if you were saved and they were shut out from your company? Don't you want to meet and mingle with them?

You have read, perhaps, that story that has come down to us from the not very distant past, of certain ardent missionaries

who went to preach to a heathen tribe. They preached the orthodox Christianity as it was understood at the time, and they made a great impression upon the chief and his people. Councils were held to consider what the missionaries had said, and they were invited to come in before the council. The chieftain rose and spoke to this effect: "We have been impressed by what you say. We like this teaching of yours; we are learning to love the Christ whom you preach. We are beginning to see that we have been living in darkness; but one question I and my wise men here of the council wish to put to you. You say that unless we are baptized in water we cannot be saved in the Kingdom of God, as you call it." "Verily so," said the missionaries. "Well now," said he, "we are ready to be baptized, if that is what is necessary; but what about my father, the noble chieftain, and his father, and his, and the other great men of my tribe? They never heard this doctrine you teach. They never heard about baptism, so they could not be baptized. Where are they, now that they are dead?" "Ah," said the missionaries, "sad to say, they have gone to hell." "Then," said the chief, with a mighty oath, striking his weapon into the ground before him, "then to hell I will go too!"

It was a brave man who spoke. But the missionaries had not learned the whole truth, and they were not prepared to declare to that simple savage mind—if you want so to call it, but a clear thinking one—the great truth that for his illustrious dead the work could be done as appointed of the Lord.

Let it not be thought that this work which is done in holy houses, in behalf of the dead, baptism for example, can infringe in the slightest degree upon the individuality and the right of agency of the dead. When you are baptized for your dead ancestor you do not force baptism upon him. He has first to learn to have faith in God the Eternal Father, and in His Son Jesus Christ, as the First-born of the spirits and the Only Begotten Son of God in the flesh. He has to learn to repent of his sins, with contrition. In short, he has to bring forth works meet for repentance before repentance can be granted unto him; for repentance is a gift of God. Then when he yearns for baptism, and sorrows deeply that he had no chance to be baptized in the flesh, it will be made known to him that one of his descendants, one of his own kindred, in the line of his own lineage, has been a savior upon Mount Zion in his behalf; and thus the law of God is complied with.

We do not believe that the mercy of God is to be extended even unto the heathen in the manner of letting them into the Kingdom under suspended rules. When Christ said "Except a man be born of water and of the Spirit he *cannot* enter into the

Kingdom of God" He meant all men—living and dead, and those that yet should live and die, heathen and civilized, learned and unlearned. In order that this work may be properly done in the Temples of the Lord, it is absolutely essential that every person for whom an ordinance, such as baptism, is administered there, be definitely identified upon the record. He must be known by name and place. The complete record would require the date and locality of birth, the date and place of death, and the relationship which he bears to others for whom work, perhaps, has been done or is to be done, and also to the proxy who is there representing the family. Every one who is represented in the ordinances of these holy houses must be singled out, identified beyond any question of complication.

Now do you see why we are interested in genealogy? Now do you understand the import of Genealogical Sunday? Our people are at work. Millions of ordinances have already been administered for the dead, and our Temples are not big enough to accommodate those who are eager to do the work for their departed. I admit that this Church is the one and only church organization on the face of the earth even pretending to preach the gospel of vicarious labor for the dead, to say nothing of being the only one that is actually doing it. We have the authority brought by Elijah the prophet, who represents both the living and the dead. The living are at work for their dead; and we claim to see in this matter of revival of interest in matters genealogical the work of a power higher than that of man.

Why has the inclination arisen, as it most assuredly has arisen amongst men, to compile their genealogical records, to develop their genealogical tree, to learn from whom they came, to connect up the links in their chain of lineage? *The spirit of Elijah is at work in the world,* and they obey his impulse. As stated, men of wealth are devoting vast sums to the publication of genealogies, lines of descent, family pedigrees, and we Latter-day Saints are just humble enough, and simple-minded enough, if you please, to believe that that is a direct result of the visitation of Elijah the prophet and the inauguration of this vicarious work for the departed. Those who are thus obeying that praiseworthy aspiration verily shall not lose their reward; for though they can never officiate for their dead unless they make themselves fit to go into these holy places and receive these ordinances for themselves; and even though they may not fit themselves to personally do the work in the Temples of the Lord, they are making it possible for the work to be done, and they will rejoice on the other side over the assistance they have rendered.

But the way is opened to them, those who are yet living; for the word of the Lord in this age is to all mankind: Come in

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at the door on precisely the same terms and conditions as those of earlier incoming. There are no selective classes, no caste, no favored ones in the Church of Christ. Every man who will come in at the door will find himself entitled to all the rights and privileges of any other member. He will have to demonstrate by a life of godliness, for some time, his worthiness to go into the Temple before he can gain admission to that place; but after he has gone and complied with the law of God for himself, he can then do the work for his dead. But he must know his dead; he must become acquainted with them by name and place and dates. Ah, great and mighty is the work! It is characteristic of the last days; and these are the last days, immediately precedent to the coming of the Son of God.

The genealogies must be correct, I repeat. True genealogy is essential to Temple service; because there are other ordinances besides baptism by water and of the Spirit. Those two are essential to *entrance* into the Kingdom of God. You mark that wonderful sentence of our Lord's. I repeat it again, without apology: "Except a man be born of water and of the Spirit he *cannot enter into* the Kingdom of God." Then by baptism, properly administered, with due fitness of the candidate, baptism of water and of the Spirit, man can enter. Yes; but what about progression afterward? The companionship of the Holy Spirit makes eternal progression possible by compliance with the other laws and ordinances of the Gospel.

We hold that the family relationship will exist beyond the grave, if it be sanctioned by the appointed authority of the Holy Priesthood here upon the earth. Take for example the relationship of marriage. If a couple marry under the law of the land they are married honorably; the relationship is respected by all law-loving and law-abiding people, if it so be they were eligible for marriage under the law; but what about the ceremony by which they are made husband and wife? In many forms of ceremony the words are spoken to this effect, the one officiating saying: "I join you together in the bonds of matrimony until death does you part." Oh, that seems to me always to be accompanied by the sound of clods dropping upon a casket in a new-made grave. Am I to part from the wife I love, at death? If I thought so I believe I would be half-atheistical. I would rebel.

Yet, I admit that man's authority can go no farther, and that it would be absurd, sacrilegious and blasphemous if any officer created by the law of the land should undertake to perform a marriage ceremony that professed to be of effect beyond death. He would be exceeding his jurisdiction, wouldn't he? But the authority of the Holy Priesthood reaches beyond the grave; and

what has come to be known in this Church, although the term does not occur in any of the revealed works, as *Celestial Marriage,* is marriage for both time and eternity, in which the contracting parties are not saddened with the thought that they are joined together until death do them part, but gladdened in that they plight their vows and receive the seal of the Holy Priesthood, for time and for all eternity.

The only condition under which husband will forfeit wife, or the wife forfeit husband, will be transgression, sin that will make it impossible for them to dwell together.

Mark you, no Celestial Marriage is solemnized in any Temple of the Latter-day Saints, marriage for eternity between living parties, unless it be binding under the law of the land as a marriage for time. No marriages are solemnized in the Temple between living parties unless those parties comply with the law of the State respecting marriage; because these marriages are made lawful for time by the law of the State and of the Church, and by the seal of the Holy Priesthood are made of undying effect. Besides this Celestial Marriage, the ordinance of which is known distinctively as *sealing in marriage,* not a mere marriage for time, there are other sealing ordinances performed.

Children are sealed to parents, provided those children have been born outside the order of Celestial Marriage. Thus the family relationship is linked up and sealed, and it shall be made to endure through the eternities that are to come.

Yes, we love our dead. Our hearts go out to them; we are seeking after them. We believe that they are praying that we may be properly guided to do that work for them, and as a natural consequence we have great interest in all matters pertaining to genealogy and lineage.

Brethren and sisters, and friends, right glorious is the plan of God. It is not bounded by the years of mortality, nor by the limitations of time; but salvation either of the living or the dead shall come only through *compliance with the laws and ordinances of the Gospel;* for thus the Lord hath spoken, and His word is sure. So testify I unto you, in the name of Jesus Christ. Amen.

THE BRITISH ARISTOCRACY was certainly deep in the war. According to Debrett's "Peerage," there had been killed up to January, 1918, one member of the royal family, 21 peers, 31 baronets, 11 knights, 562 companions of orders of knighthood, 149 sons of peers, 135 sons of baronets, 208 sons of knights, 150 heirs to the heritary titles. Think of the successions to English titles that have changed.

SIGNIFICATION OF NAMES.

Now that we all have surnames we are apt to forget that it was not always so. We cannot easily realize the time that John, Thomas, Andrew, Mary and Abigail were each satisfied with a single name, nor reflect that the use of two is not a refinement dating from an obscure and an unknown antiquity, but quite within the record of history.

Every name, no doubt, originally had a meaning, or was at first assumed or imposed from its real or supposed fitness, from some accidental circumstance, or from mere caprice. Each individual is distinguished from his fellows by his name. But for this system, history and biography could scarcely exist.

Our proper name is our individuality; in our own thoughts and in the thoughts of those who know us, they cannot be separated. Our names are uttered, and at once, whether in connection with blame or praise, with threat or entreaty, with hatred or love, we ourselves are affected by the ideas and feelings expressed. A few trifling words, in no way meant to apply to the man they describe, suffice to awaken the recollection of that man, his physical peculiarities, his moral character, and the most remarkable acts and events of his life; a few syllables will cause the tear to start afresh from the mother's eye, and after years of consolation and resignation to her loss, they will summon the tell-tale blush to the maiden's cheek, and she immediately thinks her secret is discovered; they will make a lover's heart beat more rapidly; rekindle the angry glance in an enemy's eye; and in a friend separated from his friend, will renew all his past regrets and his fondest hopes. None the less rapid do our thoughts connect a name with the idea of the thing to which it belongs, be it land of birth, country, town, river, road, valley, or hill. Dislike, desire, recollection of pain or pleasure admiration, jealousy, kind feelings, national hatreds and love of country, one and all may be evoked by a single word, because the word represents to us the very objects which have created these emotions within us.

Every person, even the most incurious observer of words and things, must have remarked the great variety that exists in the names of families. He cannot fail to notice that such names are of widely different significations, many being identical with names of places, offices, professions, trades, qualities, familiar natural objects, and other things. There is probably no person capable of the least degree of reflection who has not often, in idle moments, amused himself with some little speculation on the probable origin of his own name. It is not sufficient for a person of inquisitive mind that he bears such and such a surname because his father and his grandfather bore it; he will naturally feel desirous of knowing why and when their ancestors acquired it.

What would the annals of mankind and the records of biography be if people had never borne any proper names? It would be a mere chaos of undefined incidents and an unintelligible mass of facts, without symmetry or beauty, and without any interest at all for after ages. Indeed, without names, mankind would have wanted what is perhaps the greatest stimulus of which the mind is susceptible—the love of fame; and consequently, many of the mighty achievements in every department of human endeavor would have been lost to the world.

Many of our ancient and modern institutions are intimately connected with the meaning and continued existence of proper names. It has been well said that hereditary names perpetuate the memory of ancestors better than any other monument, an affectionate remembrance this, surely, and one which fosters the cause of morality; they teach, or at any rate remind sons of their duty to be worthy of their ancestors.

Though its importance be felt in all phases of our social life, the origin of proper names does not essentially belong to a civilized condition. Undoubtedly, it is intimately connected with the gift of speech. A man must call his children by a distinctive appellation, either when he speaks to them or when he speaks of them in their absence, and when a gesture and an inflection of the voice are not sufficient to indicate his meaning. The distinctive title which he uses can only be a name exclusively applicable to the individual meant; on the other hand, the father will recognize the name given to him by his children. Again, the domestic animal, man's intelligent companion in his field sports and the watchful guardian of his dwelling; the brook that runs beneath his home; the tree that shelters or the forest that conceals it; the hill or the vale near which it lies will soon be named by those who wish to distinguish them from similar objects about. If other men come to live near the first family, they will receive a name and give one in return.

However simple these names may be at first, so simple that they express nothing beyond the degree of relationship between father and mother and children, and the origin of their birth, in the case of the last; be they mere substantives used to point out more specially the dwelling and all that surrounds it, as the hut, the tree, or the brook—or even supposing that in the common intercourse which may exist between neighbors, the only distinctive terms employed are we and they; and further, that sun, fire, destruction, or thunder designate the beneficient or angry deity—still, the system of proper names already exists in embryo, and is ready to be further developed, even to the highest degree of importance and intricacy in proportion as the social principle itself becomes more extended and more complicated in its constitution.

Add new members to the family; collect several families together and form them into one tribe; place a number of tribes

holding friendly relations with one another in a less limited tract of land; then will the spot occupied by each tribe, every village or cluster of inhabitants belonging to the same tribe, every hill and thicket and brook—in a word, the land and the gathering of men upon it assumes proper names, just as the tribes had already done before, and the families and the individuals that constituted them.

From this outline of the first elements of social life, let us remove, in thought, for a moment, and place ourselves in the heart of civilized existence. The names of lands and dwellings have changed into the designations of powerful states and magnificent cities; names which will be familiar for centuries after the grass has grown over and hidden even the ruins of their palaces and their fortresses and obliterated the very traces of their existence, and after political or naturally induced revolutions have depopulated, divided, and totally dismembered the provinces of mighty empires. Here the names of men distinguish the individual members of a great social body, magistrates, princes, chiefs of the great civil and political whole; and among these names, all of them less or more important at present, there are some which hereafter shall be handed down to history as a rich inheritance, an object of envy to the ambitious, and a pattern of conduct to the wise.—*From the Clark Genealogy, author not stated.*

ON THE CHANGING OF NAMES.

With us a woman changes her name when she marries; among the Caribs of the Antilles it was the custom for husband and wife to exchange names. In the Cape Verde Islands, a liberated slave takes the name of his master; the adopted person substitutes the name of the person who adopts him for his own; the law allows that a donor or a testator may require that his name should be taken by the person benefited.

In 1654, Philip enacted a law that the Moors who lived in Spain should abandon the use of their peculiar idiom, and of their national names and surnames, and substitute in their stead Spanish idioms and Spanish names. He hoped to make new men of them, to denationalize them, if we may use the term, and to emerge them into his own people. He had a keen appreciation of the value of proper names, but like all despotic sovereigns, he was blind to the influence of time, which alone can produce the gradual fusion of a conquering with a conquered people, more especially when differences in religion add their overwhelming weight to one side of the balance.

The Moors obeyed, but still retained their national feelings and religious beliefs; later, however, when they were compelled to choose between exile on the one hand and apostasy on the other, they returned to their own country, and carried back with them a number of Spanish names.

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THE ANTIQUITIES OF THE SOUTH-WEST.

A paper read before the Historical Society of Utah, Jan. 16, 1899,

By Don Maguire.

The States and Territories comprising California, Nevada, Utah, New Mexico, Arizona and Colorado, when taken possession of by the American people, were largely occupied by the wild tribes known as Indians. They were the Apaches, Navajoes, Utes, Piutes, Shoshones and Digger Indians. These tribes were in a state of savagery and roamed over the vast domain of mountains and valleys, living almost exclusively upon the results of the chase and such fruits and vegetables as grew spontaneously in the region over which they wandered from generation to generation. Although each tribe recognized a certan area as its own especial hunting ground, there was, however, no other feature by which the savage warrior could term the land as his home. He lived in a state of nature, had no knowledge of agriculture, of minerals or metals, of music, literature, or architecture. The length of time during which his race or tribe had occupied the land was unknown to the Indian. Every tribe, it is true, had legends and fables relative to its origin, but there was nothing authentic relative to their first coming, whence they came, nor the length of time they dwelt here. They did not tell of there having been earlier occupants than themselves in the land, but the observing white man, upon taking possession of the new country west of the Missouri, soon discovered the remains of another race, different from those now known as the wild tribes in the valleys of the Rocky Mountains, and along every stream there was evidence of a people who had cultivated the soil, had reared habitable structures, and had manufactured a superior quality of pottery, had woven cloth, had domesticated the wild animals of the country, and in every way seem to have been a progressive and industrious race.

Upon further investigation, it was found that these silent remains of an extinct race existed in the desolate wilderness at the time when the first Spanish explorers, under Coronado and Cabeza de Vaca visited the regions in which so many of them exist in New Mexico and Arizona, a period of over three hundred years ago. The ruins and remains of the vanished nations were then old and as full of mystery and interest as now. The Spaniards found in the province of Tusayan, which is supposed to have included a large part of what is now New Mexico, Arizona, Colorado and Utah, a few of the inhabitants dwelling in villages, or pueblos, built in the most inaccessible and naturally fortified places, where they would be the best able to resist the attacks of their more savage enemies, the Apaches and Navajos. The

small nations thus dwelling in strongly built rock villages were what now constitute the Zuni, Moqui, Accoma and Oriaba communities of men, who have changed very little in their way of living for three hundred years.

As the years went on and the civilization of the white race spread over the country west of the Rocky Mountains, the wild tribes were gradually subdued and the white man, engaged either as a miner, a herder, or tiller of the soil, was givn better opportunity to study the prehistoric remains existing in the vast area above described. The first traces of departed races to attract the eye of the white man were the petroglyphs, or rock writings, that exist from the Snake river on the north to the Gila and Yaqui rivers on the south and from Central New Mexico on the east to the Pacific Ocean on the west.

The nature of these writings was similar over all that broad area and consisted of circles, parallel lines, stars, suns, moons, figures of such animals as are found in the region, also birds, figures of men in various altitudes, and lines representing mountain ranges, rolling hills, broad valleys, streams and rivers, are found portrayed with the peculiar features expressed in these writings. Such picture writings are found inscribed on rocky ledges and wherever a broad rock surface is presented. The amygdaloidal rocks that rise near springs far out in the desert, or by some mountain river, were usually the choice of this bygone race as the places upon which to cut their inscriptions. Such surfaces are usually coated with black manganese oxide and the instrument used seems to have been a sharp flint, with which the lines were deeply picked into the stone and, as time went on, the lines oxidized and the intaglio remains distinct to our own times.

That these writings so incised contain human ideas and contain records of events in the history of the lost races there can be no doubt. They are life histories, as much so as are the inscriptions we find in the deserts of Syria, amid the ruins of Babylon, Carthage, Memphis, Athens or Rome, or on the tombstones in our own country churchyards.

About these writings the native Indian of our times knows nothing; he blandly tells you that they were always there, and it may be here remarked that there is little difference in these writings; the characters are the same from the banks of Snake River on the north, to the Rio Grande on the southeast, a distance of hundreds of miles.

The next effects to attract attention are the mounds we find scattered along the water courses over the same region and usually situated in the open valleys. Upon examination it is found that these mounds are what once consisted of clusters of human habitations, which were constructed of gabro, or tough clay and gravel. The walls were usually from one to three feet in thickness and the height of the structures varied from ten to

seventy-five feet. The area occupied by each building varied according to its height and, in constructing the different stories, the floors were made of fir or cedar timbers, varying in size. These were placed close to each other, twigs laid upon them and over this was spread a coating of tough clay three or four inches in thickness. As this dried, it gave a smooth, hard surface for a floor and seems to have stood the test of time exceedingly well. The joists and timbers used in the structures were cut and dressed with stone axes. The ends yet found in a charred condition in the ruins show where they were dressed by means of the blunt edges of stone axes.

In almost every valley of Utah, from Cache valley on the north to the Virgin river on the south, we find the ruins of such towns and villages. These ruins usually appear as so many circular mounds or sometimes as square semi-pyramids, but, upon examination, they invariably show that they were square or oblong buildings, divided and subdivided into many compartments.

Opening one of the largest of such a group of ruins at Paragoona, in Iron county, Utah, the writer found the walls almost four feet in thickness, consisting of compost built massively, and the structure occupying an area of one hundred and fifty feet square, and showing by the drift and amount of accumulated matter within and without the walls that it could not have been less than seventy-five feet high.

The building contained a large central court, seventy-five by seventy-five feet in extent.

Upon cutting through the south wall of this great structure, the interior was found filled with earth and burned timbers, which had formed the upper parts of the structure, and, upon reaching the floor, we found it strewn with broken pottery, burned timbers, charred corn, beans, corn husks, bones of animals, also the charred remains of garments which seemed to have been woven from cotton. A few stone lance and arrow heads and two stone axes were also found and in the northeast corner of this large hall was found the skeleton of a female, in a crouching position, face downward. Many articles of an ornamental nature, made of bone, slate and sleatite were found in this part of the ruin and such objects usually showed that they had been painted with a pigment containing iron.

Breaking through the north wall, the central court was reached and here was found a pile of human skeletons, thrown together indiscriminately and covered with about eight feet of earth. These skeletons were those of men, women and children. They died by violence. Some of the limbs were broken, some burned and many of the skulls were cloven as if with axes, or other splitting weapons. It appeared as though the place had been attacked and stormed by a powerful enemy and the surviving inhabitants, after retreating to the upper floors or roof

of the great structure, were overtaken by their enemies and butchered, after which their bodies were thrown into the court below. The place was then doubtless robbed of its wealth, its wood work set on fire and the building given up to utter destruction. The other mounds existing in Paragoona showed that they had been attacked and destroyed by the same enemy who had worked the destruction of the great palace or fortress and its occupants.

The state of affairs found existing at Paragoona is an example of what we usually find in the ruins that are scattered through the broad open valleys of Utah and Arizona. The skeletons found were those of a large and well developed race. The heads were flattened at the back in childhood, thus giving the skulls an abnormal appearance. They were otherwise well formed, having usually wide, high foreheads, low cheekbones, and good teeth, the entire head giving evidence of an intellectual race.

The conditions existing would point to the fact that in very remote times in the valleys and along the rivers of Utah, Colorado and Arizona, the extinct races dwelt in considerable numbers; that they had made progress in the domestic arts and in agriculture, but that a savage and more powerful enemy invaded the region and in time conquered them, killing a great part of them and banishing the survivors into the narrow valleys and box canyons of southeastern Utah, northwestern New Mexico, southwestern Colorado and northeastern Arizona. In the latter region, the weaker but more civilized race again took root and again, in the warm, genial climate of the southwest, built up an even more perfect civilization than that destroyed by their enemies in the great valleys.

The remains of this latter settlement are what we now know as the ruins of the cliff dwellers. Of this we are certain, because the conditions existing relative to the handiwork of the old occupants in each place are alike and also because the skulls found in the valley ruins in the west are in every way like those found in the cliff ruins. The skulls are in each place flattened at the back, and the usually intellectual type of manhood is manifested in the frontal bones of the skull.

As to the time which has elapsed since the expulsion of this race from the open valleys, we do not know how long it may have been, but every evidence proclaims a very long period of time since the destruction of these numerous little cities. We find them existing in Salt Lake valley, also in Utah valley, and in every valley in the south until we reach the Gila river in Arizona. In Utah, the great Wasatch range then as now afforded water for irrigation and in the very spots where are now the thriving settlements of the white men in Utah, the ancient inhabitant raised his crops of corn and beans and squashes and pumpkins,

built his little cities and lived for generations. Further to the south we find in the valley of Salt River, in Arizona, that the extinct race had made progress equal to that told of by the great Spanish chronicler as having been found by Cortez in the valley of Mexico.

In Salt River Valley and far out on the plains of the Gila, the writer of this paper has examined the canals that were carried out from the larger streams over thousands of square miles to irrigate the land. Some of these, notably the one near Mesa City, in Upper Salt River Valley, was over thirty feet in width, eight feet deep, and having laterals extending out at regular intervals over a large area of country. In this same valley are the ruins and mounds of more that a score of villages and the population of this one region alone could not have been less than 250,000 souls in the heyday of its glory. The dense settlement of Salt River and the Gila extended south of the Gila into the broad open plains that stretch far to the south, the celebrated Casa Grande ruins being within the area of the Salt River and Gila region of Arizona.

The writer having many years since traversed and studied the above remains, in comparing them with those farther north would here state that for beauty of outline and excellence of workmanship the handiwork of the old races, as found in Utah, surpasses most of that found in New Mexico, and Arizona, which I shall note further on in this article.

The causes which led to the abandonment of the cities of the valleys in Utah seem to have been the same in Arizona. Every ruin shows that fire and sword were carried by a powerful enemy to fireside and sanctuary.

In every ruin of Salt River valley and on the plains of the Gila, as also in Verde valley, Peebles valley, Big and Litte Chinos, Williamson's, Skull, Hassayampa, Little Colorado and other valleys of Arizona, the same tale is told—that a merciless war of extermination forever removed the ancient inhabitants of the country and in Arizona, as in Utah, those who escaped the destruction of the war in the unprotected regions of the valleys, sought refuge in the wild canyons and gorges of the Mogollon range of Central Arizona and at its base in the Verde valley.

In Utah and southwestern Colorado, the civilized race seem to have for a long period of time resisted their enemies and, settling down to hard labor, they built cities and fortresses in the narrow valleys and rocky defiles, which they undoubtedly occupied, for centuries, and the ruins of which, for centuries yet to come, will excite the wonder and admiration of generations yet unborn.

In no country and in no clime did ever a branch of the human family take possession of a more weird and inaccessible region than did this old race when it went into the cliff country of

southeastern Utah. The country is naturally broken, high plateaus, that are heavily timbered on the western side and toward the east cut up by mighty barrancas, or canyons, whose walls, almost vertical, render passage difficult, nay, in most places impossible. Far down in these narrow valleys which skirt the San Juan, Grand, Dolores, and Colorado rivers, they took possession of every acre of cultivable land and in Moonlight, Cataract, Desolation, Indian and Cottonwood canyons they did likewise. Their strongholds were erected on every jutting point and at the narrow passes leading from one valley to another. Their dwellings were constructed of stone, bedded in place with various kinds of clay and natural cement, serving as a mortar. It was evidently while dwelling in this remote country that they enjoyed their longest peace, and here developed to their greatest degree of beauty and excellence their arts and manufactures.

The dry, hot climate existing in this part of Utah, together with the almost inaccessible nature of the country, have preserved to our own times the handwork, field products, writings, and mummified human remains of these old cliff dwellers in a much better state of preservation than that in which the similar manufactures, monuments and remains of any other race exist in any other part of the world, not excepting those of the Nile Valley in Egypt, where are found the remains of the earlier dynasties of kings, who were laid away with their treasures more than four thousand years ago.

The ruins, human remains and relics of the cliff people that remain to us prove that they dwelt there for centuries; they prove to us that they cultivated the soil, that they produced from the soil several kinds of maize or corn, also squashes, pumpkins, gourds, melons, pomegranates, tobacco, cotton and sugar cane. We know by their paintings that they domesticated wild birds and animals; there is also very little doubt that they kept up a constant war with their enemies and that their enemies, when taken prisoners, were either killed or forced into slavery. We know that they carried on trade and commercial relations with nations as remote as those living on the Gulf of California and in northern Mexico. We know that they had a literature, cultivated music and painting, cultivated oratory, civil jurisprudence and the art of war. They were civil and military engineers. Their history, as left to us in the silent tombs amid the cliff cities, were we able to read it, could clearly tell us of great statesmen, lawyers, poets, painters and artists. There are the life stories of rich and poor, of princely lenders and beggarly borrowers. Narratives of the tender passion which has swayed the world so long and so harrowingly, sad and rueful stories of duplicity, are a part of the old stock of history that lies untold in the archives of that region. And all these are found buried in the caves and cliff tombs of Grande and San Juan counties, Utah.

In those tombs, the dead of every station and age of life of those old days are found in a mummified state. Men, women and children were carefully prepared for their last long sleep. We find them laid away in every posture or position and, very fortunately for the archeologist, with the dead there was always placed a goodly and very respectable part of his or her personal belongings.

It is here that we find the cloth made from cotton grown in the narrow valleys. When a man or woman died, they seem to have had some method of dessicating or drying the body, which, when properly prepared, was laid away usually in a cave tomb. Sometimes coffins or caskets of willow or basket work were prepared. The mummy was first wrapped from head to foot in cotton cloth, a second cloth was spread over the face, then a small willow or basket-work mask to preserve the features was placed over the face. Before doing this the limbs had been decently composed, the hands resting at ease over the lower breast bone, and the hair was either plaited or coiled at the back of the head in the case of men, or in side coils or back coils in the case of women. A large feather cloth robe was next wrapped around the mummy, overlapping at head and feet, after which a cord, made from cotton, wild flax or human hair, and usually about thirty feet long, was wrapped around the body, after which it was placed either in a wooden or willow casket, or laid in the tomb direct. If a casket was used, it was large and capable of containing a considerable amount of personal property, and also a considerable quantity of excellent food. When the body was laid in the casket, an earthen vessel containing about half a bushel of fine corn, either roasted or in its natural state, was placed at the left side, near the head. A handsome earthen vessel with a handle, filled with fermented liquor, was placed at the right side, near the head; then below these, on either side, were placed dishes containing dried meats, slices of squash and pumpkin, bags of pine nuts and pastries of different kinds. There were also placed in the casket a few yards of fine cotton cloth, about a yard in width, and in texture, about the same as coarse American unbleached sheeting; also a quantity of cotton in the pod, also cotton in the yarn, usually enclosed in a neat crate, also a plentiful supply of cotton and wild hempen thread, a neat set of agricultural or farming implements, such as hoes, spades, one or two stone axes, a plentiful supply of needles and bodkins of bone, two or three flint knives, and one or two lances with flint blades. Sometimes a bag containing a dozen or more lance heads, with wooden shanks or stems, and to match these would be a spear stock, at the end of which there was a socket to fit the shank of the spear head. The advantage of such a weapon seems to have been that the man who used it could let fly the weapon and, when it struck the animal or enemy aimed at, the head would enter

and remain in the wound, while the shaft, six feet in length, would fall to the ground enabling the owner to use it again in the same way with another spear head.

In the casket of the dead man was also placed a reserve supply of clothing and wearing apparel, usually two extra cotton garments not unlike the modern shirt, two or three girdles or belts, one or two loin cloths of cotton, and from four or five pair of sandals, some of which, as found in these old tombs, are truly works of art and show by their style and finish that some of the men of that old day and nation were dudes of the most pronounced type. Accompanying every dead cliff dweller there were invariably two or three pipes, of the type usually found among the remains of this people. They were of tube-like shape, not unlike the modern cigar-holder; very often the main tube, containing stem and bowl, were of black slate, polished, of red or green slate, with a jacket of onyx or travertine green in color, decorating half its length. Accompanying these pipes there was always a plentiful supply of tobacco, contained in bags made of woodchuck skins.

The old cliff dwellers were really a wonderful people. Old time economists, they had been forced into a sterile region, but they made the most of all their country afforded. Everything which the land possessed was utilized, from the hair of their heads to the bark of the native tree. Every substance of a fibrous nature was converted into cloth or cordage. They made use of every form of bird life, from the swallow to the wild turkey, which they domesticated. They appreciated beautiful shades of color and in preparing their rich robes and mantles of feather work, every bird from the red-headed woodpecker to the green-headed wild duck gave up his pride to furnish them with materials for their work.

Every animal that roamed the forest or ventured into their cliff country gave his flesh, his bones, his hoofs and horns to their use.

All of the above is literally true. The proofs of what I have stated are laid away in the caves and tombs and ruins of a hundred canyons and cliffs of southeastern Utah. We know that they dwelt here a long time, but the direct cause of their final extinction we do not know. Political conditions, no doubt, had much to do with it. We know not if there may have been a central government that ruled the entire region, or if it was a great number of communities, each independent, but associating and from time to time warring with its neighbors, most likely the latter.

Be this as it may, there is no more interesting subjects associated with our great country than the mysterious remains of these vanished nations of the southwest. For the past twenty years much interest has been taken by our national government to throw light upon these prehistoric remains. Cushing, Swatka.

Powell, Bandalier. Winship, Putnam, Mindeleff, Fewkes, and others have done much to cast light upon this vanished people.

They were people of the stone age. Save a few trinklets of gold found by Cushing in the ruins of Salt River, a copper bell of small size at Casca Grande, and another found in the ruins at Chaves Pass in the Mongolin mountains by Walter Fewkes, I know of no metal objects that ever came to light from southwestern ruins.

In the vast regions over which these prehistoric remains are found, there must have been dwelling nations differing in dress, religion and mode of government. This is proven by the difference existing in their pottery, in their dwellings and in their places of sepulture.

South of the Colorado and throughout Arizona, the skulls differ much from those taken from the mounds in the valley of Utah and in the cliff dwellings in southeastern Utah. Those from the two latter regions we find alike flattened at the back of the head. There yet exists remnants of these old races, doubtless in the Pueblos now occupying Moqui, Oriaba, Zuni and Accoma, in northwestern New Mexico and northern Arizona, and also in a number of Pueblos along the Rio Grande; but these are a mere relic in extent and number of the empire that once peopled the western part of our North American continent, but of whom we know not the time of their dwelling here, the number of years they lived as a race, or as races, or the chief causes that led to their extermination. In no field of this world is there more interesting work for the archeologist than among the prehistoric remains of the southwest.

Interest in Family History.—Why don't you trace your family history? The common reply to this question is summed up in the words, "If I knew how to go about it, I would enjoy doing it;" for few are the individuals who do not at times feel a longing to open the book of the past and read the records of their ancestors. Edward Everett felt that longing when he wrote: "There is no man of any culture who does not take some interest in what was done by his forefathers." The desire to trace the descent of one's family and to transmit the record to one's successors is as old as life—a strand in the binding cord of filial love.—*New England Magazine.*

EARLY PETTINGELLS AND OTHERS OF NORFOLK COUNTY, ENGLAND.

CONTRIBUTED BY FRANK HERVEY PETTINGELL, VICE-PRESIDENT CALIFORNIA GENEALOGICAL SOCIETY.

(Continued from page 168, Vol. 9.)

(Explantion of "XXS," "iii," "li," etc., after names in Subsidy Rolls: See Oct., 1918, Magazine.)

Before the introduction of the "Arabic" numerals now in use, the Roman numerals—ii., iii., v., xxx., xv., XL., XC., etc. were used exclusively. They are all as you see, combination of L., V., (five representing the hand with the five fingers) and X. (10 or the two hands). Thus l+l., l+l+l., v-l., v+l., x-l.,x+l and so on. xx therefore is 20 etc. "li" is the abbreviation for the Latin libræ pounds, iii li being £3.

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79 Wood St.,
High Barneto Hertfordshire England,
June 15, 1918.

Mr. Frank Hervey Pettingell,
Los Angeles, California,

DEAR MR. PETTINGELL:

The fact that your Richard Pettingell after emigrating to New England deposed that he knew Giles Fuller of Topcroft when in England is surely a sufficient proof that Richard Pettingell was one of the Pettingells living near Topcroft and that any tradition that he may have come from Staffordshire or any other county seems erroneous.

I have found a large quantity of papers about Richard Pettingall, merchant of London, who died in 1653 and it seems to me that one of the first points to elucidate would be the connection of this Richard Pettingall, if any, with his namesake who went to New England during his lifetime. I do not think there were any other Pettingells besides those from this district of Norfolk. It is very probable that they migrated thither from the Continent of Europe, for the name is given in a list of those families in Norfolk who are supposed to be from their names, "descendants of the Waloon, Flemish and French refugees of three hundred years ago" in a work published by the "Huguenot Society" in 1887-8 entitled "The Walloons and their Church at Norwich. Their History and Registers." As regards Pettingell this must be an error as we know there were Pettingalls or Pedingales

occupying and farming land in Norfolk before the time of Luther (b. 1483—d. 1546) and Alva (b. 1508—d. 1582) but it perhaps renders it probable that the original Pettingalls whose name seems very un-English were among the numerous immigrants from Flanders into Norfolk in the time of Edward III and thereabouts.

The most likely source of information as to the parents or immediate ancestors of the Richard Pettingell who emigrated to New England are the Church Registers of Shottesham and Swardeston.

As a Richard Pettingell was living at Shottesham in 1593 and your Richard Pettingell was born about 27 years later and knew Giles Fuller of Topcroft before either of them left England it seems pretty certain that there was some relationship between these two Richard Pettingells, who must have lived within a few miles of one another. The first question to settle is, were they or were they not father and son in view of the practice of naming sons after their father? Is it not probable that your Richard Pettingell was only a boy when he went to New England and that he did so with his parents or other relations, even possibly with his mother's brother or with cousins of another name.

By the following notes it will be seen that many parents and children emigrated from Norwich five miles from Shottesham to New England on April 5th, 1637 when Richard Pettingell was 17 years of age. A number of names have been defaced or torn off as in so many documents nearly 300 years old and it is not impossible that Pettingells are among them.

On May 11, 1637 John Gedney of Norwich applied to be allowed to emigrate to Salem with his wife three children and two servants. As at this time or a little earlier Pettingells were living in villages near Norwich it is to be presumed that they too knew about Salem in America. This entry at all events proves that there is nothing at all remarkable in a Pettingell from near Norwich finding his way to Salem in 1641. Unfortunately not a tenth part of these licences to pass beyond the seas have been preserved. If they had all been, the name of Richard Pettingell would be entered in one of them.

Is it not practically certain from the facts that Richard Pettingell knew Giles Fuller of Topcroft near Norwich before he left England, that he was at Salem, Mass. in 1641, that people from Norwich emigrated to Salem in 1637, that Pettingells were living near Norwich at that time or a littler earlier, come near to proving that the Richard Pettingell who was admitted a freeman at Salem in 1641 emigrated thither from the neighborhood of Norwich a few years prior to 1641?

No Pettingells lived in Norwich itself, at least none paid taxes there. I have been through the whole of the existing tax-

payers rolls for the city about the time without finding a single occurence of the name.

Following is an abstract of the will of Godwin Pettingale (1654) of Lambeth, Surrey, now part of London. It would seem that he was a nephew of a Richard Pettingale and cousin of another. His uncle Richard Pettingale is pretty sure to have been living when the Richard Pettingell of Newbury, Mass., sailed from London to Massachusetts. The London Pettingales would of course be Norfolk ones who had come to London as country people have been doing all through the centuries, to earn their living. It is quite likely that although Richard Pettingale himself a Norfolk man or boy may have had relations living in London.

"1654: I Godwin Pettingale of the parishe of Lambeth Deane Co. Surrey, Gent, being very weake in body yet sound in mind and in perfect sence and memorie . . . . bequeathe & surrender my Soule into the hands of my mediatous the Lord Jesus Christ whome I doubt not to be my merciful & Faithfull Redeemer who will raise mee up with Comfort att the great day of the resurrestion. Now as for the portion and parcell of this worlds Goods that it hath pleased God to lend me . . . . my will and desire is that my Body be decently interred being brought to the place of my buriall which I shall leave to the disretion of my friends that shall survive mee. And that there be tenne pounds disbursed & layd out for funeral Rites. I give and bequeath unto my loving kinsman Bartholomew Pettingale and Richard Pettingale sonnes to my uncle Richard Pettingale lately deceased £20 apiece. My will and desire is that my apothecary that have administered unto mee Physicke in tyme of my Sickness that hee be paied out of five pounds which shall be due to him which five pounds my Aunt Anne Pettingale shall receive. I give . . . to Richard Sawyer sonne to Valentine Sawyer & Jane his wife £5. My will & desire is that all such moneyes as shall become due by Bills or Bonds now in the custody of Roger Cadegen overseer of my father his last will shall be equally divided between my three sisters. . . . . Now that this is my last will I have hereunto sett my hand & seale Aug. 14, 1654. Godwin Pettingale. Witnesses present at the ensealing of this will are Joseph Parker, clerk, the marke of Jane Sawyer, the marke of Isabell Woodland.

Codicill to the will of Godwin Pettingale Memorandum that Godwin Pettingale late of Lambeth Co. Surrey deceased having made his will in wryteing . . . was demanded who should be his Executor. And he replied that his Aunt Anne Pettingale should be his Executrix.

This will was proved by Anne Pettingale J—any 29th 1654-(5).
(P. C. C. Bowyer 193.)"

There is no doubt at all that the Pettingells came from certain villages near Norwich, County Norfol, viz: Shottesham, Swarde-

ston, Newton & Carleton. There is no place in England today that can have given its name to the ancestors of the first Pedyngale or Petyngale at Swardeston in 1529. There is little doubt that the rarity of the name is due to its being of foreign origin.

With regard to the Richard Pettingales of Lambeth the following notes show that a Richard Pettingale was living thereon the eve of the Great Civil War in 1641, the very year that the Richard Pettingell who went to America, was admitted as a freeman of Salem, Mass. For aught that is known to the contrary, this Richard Pettingale may have been the father of the Richard Pettingell of Salem and Newbury, Mass., and may have remained in England, though it is not likely that in those days a father would have allowed his son, a youth, to emigrate to America unless he was going himself, still he might have.

1614: The Lord Arch Bp. his liberty in Lambeth.

Richard Pettingale, three poundes in goodes nominal value of property as assessed. Tax 16S. (Lay Subsidy Roll bdl 187 No. 465)

The following is a copy of the "humble complaint" of a Henry Pettingall who with his wife and child was living in London in 1602 and therefore during the lifetime of the father of the Richard Pettingell of Salem and Newbury, Mass. It is obvious that he was from Norfolk as a Norfolk man stayed in his house and persuaded him to return with him to the town of Lynn, Norfolk leaving his wife and child in his mother's house in London. It is therefore possible that this Henry Pettingell himself emigrated from Lynn, Norfolk Co. to what is now Lynn, Mass., U. S. A., but there is no proof of it and it is conceivable that the child he mentions was Richard Pettingell. But this is of course merely a possibility. The child may have been a girl and Henry may have lived and died at Lynn, Co. Norfolk. It is apparent that Henry Pettingall found it very difficult to earn a living in England and for aught we know to the contrary he may have accompanied a party of emigrants to New England for that reason.

To the right honorable Thomas Lord Ellesmere Lord Chauncellor of England.

(no date given, but about 1603-6.)

Humblie complayninge sheweth and beseecheth your good lordship your lordships poore distressed orator.

Henry Pettingall that wheras your orator about the four and fortieth yeare of the raigne of our late soveraigne ladie of famous memorie Queene Elizabeth deceased dwelt in the Cittie of London in the house with his mother and having a childe and wife then also within did live in good sorte by his owne industrie untill aboute the monethes of December & Januarie in the foure & fortieth yeare of the late Queenes Majesties raigne aforesaid. That one Thomas Cowper of Kyngslynne in the Countie of Norfolk Innholder selling wyne in his house having acquaintance with your

said orator tould your said orator that he wanted an honest man for the drawing of his wynes and that he cared not for one of skill as he were of honest condition whereupon the said Cowper declared to your said orator that he had good experience of your orator's honest dealings and thereupon he persuaded your orator to leave his wife, mother and childe and to goe dwell with him in Lynn aforesaid whereupon your said orator being importuned by the said Cowper with many faire promisses that he your said orator should have a good livinge under him he your said orator at the earnest perswasion of the said Cowper in thend (the end) agree to goe with the said Cowper & to be ymployed by him in the drawinge of his wynes and then the said Cowper agreed that he would allowe unto your said orator twentie chillings out of everie Tonne of wyne that should be drawen in his said house and declared that it should be a verie great gaine to your orator so he would attend the same whereupon your orator being desirous to gett his livinge and therefore willing to performe his dutie with the best care he coulde (yet having noe skill therein as the said Cowper himself verie well knoweth) he, your said orator, did accordinglie take upon him to draw the said wynes and did performe the same to the likinge of the said Cowper. Howbeit your said orator (upon what occasion he knoweth not) was commanded by the said Cowper manie times to leave the key of the wyne cellar within your orator's privitre whereupon your Orator having contynued a quarter of a yeare in the said place & being desirous to see his accompts fell out he your said orator being then thereto also called by the said Cowper the said Cowper pretended that your said orator was short in his accompts six poundes in drawing of six tonnes of wynes, whereat your said orator much marverling he your said orator told the said Cowper it could not be unless in your orator's absence wynes were ymbesilled and consumed and thereupon your orator told the said Cowper that he ought not to be charged with the said losses considering others had the custodie of the said key of the wyne cellar & drew the wynes in your orator's absence, nevertheles the said Cowper not being so satisfied but minding to make a benefitt & gaine by your said orator he, the said Cowper, told your orator that he should answere him the said Six pounds or ells he would laie your said orator in prison, whereupon your orator being a poore man fearing least he should come in trouble beinge in a strange place farr remote from his friends was inforced to seal two several obligations of the penalties of Six pounds apiece to the said Cowper. . . .

And thereupon your Orator gave over to intermeddle anie further with drawing of wyne but was contented to drawe the beare only wherein he your said orator continuing . . . .
did untertake the drawinge of wyne again by the importuntie of the said Cowper and was during the following three months manie times employed by the said Cowper and his wife in going of er-

rends and other messages whereby he was inforced to leave the key of the wyne cellar with his said Mistres and by that meanes mush wynes were drawen & much company came into the said cellar in my absence. The said Cowper not having paid me any wages during all the time of my service being a full half year which amounted unto £12 after the rate of 20s to the Tonne he pretended that I was out of my accompt £14-13-0, although I had delivered to him all moneys I had taken. He protested that I should pay every penny thereof. Yet notwithstanding upon my protestations of my innocency & povertie the said Cowper told, me that he would be paid that said money when I (your orator) should be Maior of London & then used manie other jessing speeches to me as careless of the said money which I believing then took leave of the said Cowper & intended to have travelled to London within five daies after wherewith the said Cowper was well pleased whereupon your said orator afterwards being readie to take his journey took leave of the said Cowper but before he could get out of the town he was arrested upon the said Cowper's suit & forced to goe to prison where your orator remayned a month & odd daies in great miserie and during that time your orator's wife being great with childe, having had notice of your orator's ymprisonment, fell in labour seaven weekes before her tyme and died and your said orator had then also perished for griefe & for want of sustenance had he not been relieved by some of the Townesmen who pittying your orator's distressed estate came often to comforte your said orator whereupon the said Cowper being much blamed by the Townesmen for his vigorous dealing used towards your said orator he was in the end content to release your said orator out of prison so as your orator would enter into a bond to the said Cowper in the penaltie of £24 to pay £12 whereupon your orator being in great distress and desirous to be at libertie albeit he was not indebted, did so. Cowper did not demand payment but since his death his widow had married Richard Gilley of King's Lynn, baker, & had come into possession of the bond and demanded payment of it.

Henry Pettingale appealed to the Court of Chancery to order Gilley to cancel the bond.

(Chancery Proceedings, James i., bdl P6 No. 57.)

NOTES.

Exchequer, King's Remembrancer, Licences to passe beond the Sea, No. 20. Jan. 14th, 1637: "John Gedney of Norwich is desirous to pass for New England with his wife Sarah aged 25 years, his children Ledia, Hannah and John with 2 Servantes, William Walker......as desirous to passe for Salem."

"John Younge of St. Margretts, Suffolk, Minister, and Joan his wife aged 34 with their six children John, Thomas, Anne,

Rachell, Mary, and Joseph," were also "desirous to passe for Salem in New England and inhabitt," but "this man was forbidden passage by the Commissioners and sent not from Yarmouth."

(Great numbers of people from Norwich and other parts of Norfolk went across to Holland at this time.) Thus—"Mihill Greenwood of Norwich, weaver, aged 36 years and Anne his wife aged 36 years and Susana Rath his servant aged 22 years are desirous to passe into Holland to seeke worke by reason that worke is here scarce and to Retorne againe when worke is more plentiful." It is possible that Pettingells crossed to Holland and went thence to New England.

April 8th, 1637: "John Baker born at Norwich in Norfolk, Grover aged 39 years and Elizabeth his wife aged 31 years with 3 children, Elizabeth, John and Thomas and 4 Servants, Mary Alxarson aged 24 years, Anne Alxarson aged 20 years, Bridgitt Boulle aged 32 years and Samuel Arres aged 14 years, are all desirous to goe for Charles Towne in New England ther to inhabitt and Remaine."

April 8th, 1637: "William Nickerson of Norwich, weaver and Anne his wife aged 28 years with 4 children, Nicho, Robertt, Elizabeth and Anne ar desirous to goe to Bostone in New England ther to Inhabitt."

April 8th, 1637: "Henry Skerry of Great Yarmouth in the County of Norfolk, Cordwyner aged 31 years and Elizabeth his wife aged 25 years with one child Henry and one apprentice Edmund Towne aged 18 years, ar desirous to goe to Bostone in New England ther to Inhabitt."

April 8th, 1637: "William Ludken of Norwich in Norfolk, Locksmith, ther sone ageed 33 years, Elizabeth his wife ageed 34 years, with one child and one Servaunt Thomas Homes are desirous to goe to Bostone in New England ther to Inhabitt and Reamine."

April 8th, 1637: "Nicholas Busbie of Norwich in Norfolk, weaver aged 50 years and Bridgett his wife aged 53 years with 4 children, Nicho, John, Abraham and Sarath, ar desirous to goe to Bostone in New England to Inhabitt."

April the 8th, 1637: "Michill Metcalf of Norwich, dornia weavear aged 45 years and Sarah his wife aged 39 years with 8 children, Michill, Thomas, Marrey, Sarah, Elizabeth, Marthe, Joane and Rebecca and his servant Thomas Comerback aged 16 years ar desirous to passe to Boston in New England to Inhabitt."

April 8th, 1637: "John Pers of Norwich in Norfolk, weaver, aged 49 years and Elizabeth his wife aged 36 years with 4 children, John, Barbre, Elizabeth and Judeth and one Servant John Gedney aged 19 years are desirous to passe to Boston in New England to Inhabitt."

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated with the History of the "Mormon" People.

COMPILED BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(*Continued From Page 16.*)

CACHE VALLEY, UTAH, was thus named by the early trappers and hunters, who were in the habit of caching their supplies of pelts, furs, etc., in this valley long before pioneer days. Cache county, Cache Stake, Cache Junction, etc., are, as a matter of course, named after the valley.

CAINEVILLE (Wayne Stake), Wayne county, Utah, settled in 1883, is a small village situated on the Fremont river, east of Rabbit Valley, and was named in honor of John T. Caine, Utah's delegate to Congress.

CAMBRIDGE (Portneuf Stake), Bannock county, Idaho, was, at the suggestion of Bishop William B. Preston, named after Cambridge in England.

CANNON (Pioneer Stake), Salt Lake county, Utah, was named in honor of the late President George Q. Cannon, who, together with a part of his family, located on the right bank of the Jordan river at an early day, and thus became the first settlers in that part of Salt Lake City, which is now included in the Cannon Ward.

CANNONVILLE (Panguitch Stake), Garfield county, Utah, founded in 1874, was also named in honor of George Q. Cannon. The original name of the settlement was Clifton, thus named, because of the peculiar rock formations which exist in that neighborhood.

CANYON CREEK (Fremont Stake), Madison county, Idaho, was named from the fact that the creek of that name, after leaving the higher mountains, passes through a most remantic canyon for many miles before it reaches the lower valley.

CARDSTON (Alberta Stake), Alberta, Canada, founded by Latter-day Saints in 1886, was named in honor of the late Charles O. Card, under whose direction the settlement was originally founded.

CAREY (Boise Stake), Blaine county, Idaho, is the postoffice name for a settlement of Saints in Little Wood River Valley and was named in honor of James Carey, who settled in the valley early in 1884. When a postoffice was established there in 1885, it was named Carey, though the name of the Ward was Blaine, thus named in honor of the late James G. Blaine, the great American statesman.

CASTLE VALLEY, UTAH, was originally named from the fact

that this valley or plateau abounds with all kinds of fantastic, rocky formations, some of which resemble castles, of unique style. The valley extends from the eastern base of the main Wasatch range, and slopes eastward toward the Green and Colorado rivers.

CASTLE DALE (Emery Stake), the county seat of Emery county, Utah, was named after the valley in which it is located. This place was settled in 1879, and is the headquarters of the Emery Stake of Zion.

CASTLE GATE (Carbon Stake), Carbon county, Utah, a coal mining camp, was thus named from its proximity to the well-known Castle Gate in Price River canyon, one of the most romantic and wonderful rock formations in the Wasatch mountains.

CEDAR CITY (Parowan Stake), Iron county, Utah, was thus named, because of the abundance of cedar trees which in pioneer days grew near the chosen townsite. The settlement was originally called Coal Creek, being built on the creek already named thus, bescause of the discovery of coal a short distance up a canyon. Another name for the creek was Muddy. Cedar City was founded in 1851.

CEDAR CREEK (Curlew Stake), a small settlement near Kelton, Box Elder county, Utah, was named thus, because of the numerous cedar groves found in that part of Utah.

CEDAR VALLEY (Alpine Stake), Utah county, Utah, is a sparcely watered valley lying west of Utah Valley, from which it is separated by a low range of mountains and hills. It was named from the fact that a large quantity of cedars grew in the valley and adjacent mountains when the valley was first settled.. Cedar Fort is the principal settlement in Cedar Valley, and was thus named because of a fort built there by the settlers in 1854, as a matter of protection against the Indians.

CEDAR VIEW (Duchesne Stake), Duchesne county, Utah, is thus named from the fact that a succession of cedar groves are seen from the site of the settlement, not far from the south base of the Uintah mountains.

CEDARVILLE (Oneida Stake), Franklin county, Idaho, is an outgrowth of Weston, and the numerous cedar groves which abound in that part of the country suggested the name of the settlement.

CENTER (Salt Lake Stake), Salt Lake county, Utah, was thus named, because of its somewhat central location in the Jordan or Great Salt Lake Valley, some distance from the mountains on either side.

CENTER (Wasatch Stake), Wasatch county, Utah, is a small farming settlement named after a creek which emerges from the mountains on the east side of Provo Valley and, after uniting with Lake Creek, becomes a tributary of the Provo river. The fact that Center Creek is in the middle of a number of other

small mountain streams suggested the name as an appropriate one for this particular creek.

Centerfield (South Sanpete Stake), Sanpete county, Utah, is an outgrowth of Gunnison, and was named Centerfield, because of its central location in the midst of a fine open valley.

Centerville (South Davis Stake), Davis county, Utah, is a small farming settlement founded in 1848, between Bountiful and Farmington, and its central location between these two settlements no doubt suggested the name.

Central (St. Joseph Stake), Graham county, Arizona, was named after a canal known as the Central Canal, which conveys water from the Gila river upon farming land on the south side, their being other canals above and below. The name was also suggested from the fact that Central is located about half way between Thatcher and Pima, Graham county, Arizona.

Central (Bannock Stake), Banonck county, Idaho, was thus named from its central location in the north end of Gentile Valley.

Chandler (Maricopa Stake), Maricopa county, Arizona, where there is a branch of the Church, was originally named after a Doctor Chandler who, together with a Mr. Hurd, owned a large tract of land in Maricopa county, and when, after the completion of the great Roosevelt dam, water was brought further out upon the immense desert flat lying south of Salt River, these land owners located the town of Chandler, and among other improvements made by them they erected a grand hotel costing nearly half a million dollars.

Chapin (Teton Stake), Teton county, Idaho, is supposed to have been named in honor of a Mr. Chapin, an early trapper and mountaineer in that part of the country.

Charleston (Wasatch Stake), Wasatch county, Utah, founded in 1859, was named in honor of Charles Shelton by whom the first surveying was done in the settlement.

Chester (North Sanpete Stake), Sanpete county, Utah, is a small settlement, originally known as Canal Creek, between Moroni on the north and Ephraim on the south, it being an outgrowth of Moroni and Spring City. The settlement was named Chester after a town in England of that name.

Chester (Yellowstone Stake), Madison county, Idaho, is a railroad town on the Yellowstone branch of the Oregon Short Line, and was first called Fall River, but later named Chester by the postoffice department, when a postoffice was established there in 1900.

Chesterfield (Idaho Stake), Bannock county, Idaho, founded in 1875, was named after Chesterfield, England, when a townsite was surveyed in 1883. Originally the settlement was called Portneuf branch.

Circleville (Panguitch Stake), Piute county, Utah, was

named after the circular-shaped valley in which the settlement, founded in 1864, is situated.

Clark (Rigby Stake), Jefferson county, Idaho, is a small farming settlement, named in honor of Bishop Jesse T. Clark, the first settler in that part of the Great Snake River Valley, and the first Bishop of the Rudy Ward.

Clarkston (Benson Stake), Cache county, Utah, settled in 1864, was named in honor of Israel J. Clark, the first presiding Elder of the settlement.

Clawson (Emery Stake), Emery county, Utah, situated south of Ferron, was named in honor of Apostle Rudger Clawson.

Clawson (Teton Stake), Teton county, Idaho, was also named in honor of Apostle Rudger Clawson.

Clearfield (North Davis Stake), Davis county, Utah, lying north of Layton is a prosperous farming settlement, lying out in the "clear" or open country, below the Sand Ridge.

Clementsville (Teton Stake), Teton county, Idaho, is a farming settlement situated on the mountain slopes north of Teton Valley, and was named in honor of the Clements family, who were the original settlers of the place.

Cleveland (Emery Stake), Emery county, Utah, settled in 1885, was named in the beginning in honor of Grover Cleveland, the twenty-fourth president of the United States.

Cleveland (Bannock Stake), Bannock county, Idaho, founded in 1879 and called Cottonwood, was also named in honor of President Grover Cleveland.

Cluff (Summit Stake), Summit county, Utah, is a small settlement named in honor of the late William W. Cluff, the first president of the Summit Stake of Zion.

Clifton (Oneida Stake), Oneida county, Idaho, is a farming settlement in the north end of Cache Valley. A point of rocks jutting into the valley from the mountains on the west, a short distance from the settlement, suggested the name of Clifton.

Clover (Tooele Stake), Tooele county, Utah, a small farming settlement in Rush Valley, was named Clover, owing to the existence of a beautiful flat covered with native clover in that part of Rush Valley, when the valley was first settled.

Coalville (Summit Stake), Summit county, Utah, was named Coalville from the beginning, owing to the fact that coal had been discovered in the immediate vicinity of the settlement.

Cokeville (Montpelier Stake), Uintah county, Wyoming, is a small railway town and farming settlement where coke is being burned.

College (Hyrum Stake), Cache county, Utah, is a farming settlement situated south-west of Logan and west of Millville, on lands formerly constituting a part of the extensive Brigham

Young College farm, a fact which naturally suggested the name of the settlement.

Coltman (Bingham Stake); Bonneville county, Idaho, was thus named in honor of Edward Coltman, the postmaster of Eagle Rock (Idaho Falls).

Corrinne (Box Elder Stake), Box Elder county, Utah, a railroad town on the Southern Pacific railroad, six miles northwest of Brigham City, was undoubtedly named after "Corrinne or Italy," the heroine of a novel by Madame de Stael, published in 1807.

Cove (Union Stake), Union county, Oregon, is a small settlement partly inhabited by Saints. The name was suggested by a crescent shaped nook in the mountains resembling a cove.

Coveville (Benson Stake), Cache county, Utah, between Richmond, Utah, and Franklin, Idaho, was settled in 1871 and named agreeable to the situation of the settlement in a natural cove formed by mountains, in the extreme northeast part of Cache county, Utah.

Cowley (Big Horn Stake), Big Horn county, Wyoming, was named in honor of Apostle Mathias F. Cowley.

Crescent (Jordan Stake), Salt Lake county, Utah, was organized as a Ward in 1876, being an outgrowth of Draper. The name was suggested by Nils August Nilson, without any particular significance as to the half moon or any other natural half circle.

Croyden (Morgan Stake), Morgan county, Utah, was named after Croyden, a city in the county of Surrey, England, ten miles from London. The original name of the settlement was Lost Creek, a tributary of the Weber river, on which stream the settlement is situated.

(*To be continued.*)

BEATA LOVISA ABRAMS ANDERSON.

By Susa Young Gates.

"The short and simple annals" of the humble in this Church contains no more shining example than was set for the daughters of Zion by Sister Beata Lovisa Abrams Anderson, who departed this life on the 15th of January, 1919, after a brief illness of two days.

Sister Anderson entered the culinary department of the Salt Lake Temple service shortly after the Temple was opened, in 1897, directly after her coming to Utah. Ever since that day, week in and week out, month in and month out, for a quarter of a century she has served quietly, faithfully and unostentatiously within the walls of that sacred edifice.

Coming to this country alone, without family or friends, she managed, by hard labor and the most rigid economy, to put aside from her earnings, a very comfortable fortune amounting to perhaps $10,000. Practically all of her earnings first as cook then as matron of the dining room in the Temple, were stored away. When this astounding fact was learned, through the reading of her will, greater astonishment still was felt at the inspired division of this sum which was placed in trust with the Genealogical Society of Utah. The great bulk of the sum is a trust fund, the interest thereof to be used in securing genealogical information of her own dead and in redeeming them by proxy in the temples. After the information and work, concerning her own dead is exhausted, if it ever is, the money is then to be used for the poor of her native land, Finland, as also for those in Sweden and Russia.

The story of her acceptance of the Gospel was told at her graveside by Elder C. F. Krantz, whose parents were intimate with her and her former husband. Sister Anderson was born January 11, 1850, at Woro, Nikolai Lan, Finland. Her husband was a man of considerable means and influence. They had no children. They were popular with their neighbors and friends. Among their close friends were the Krantz family, who lived near Stockholm. The father of the Krantz family had learned something about the "Mormons." After the death of her husband, Sister Anderson visited Mr. Krantz, and she was told about the new gospel, and the Book of Mormon.

She listened eagerly to her friend, who by this time was a baptized member of the Church, and begged him for more knowledge concerning the revealed religion. All the winter of 1889, she walked six miles to attend the meetings held at the Krantz home and to learn more of the truth. She was baptized on the 10th of March, 1889. Her husband's death had left her a pensioner of the Government, as he had owned entailed property, and at his death she became a beneficiary of the nation; yet only while she lived in her native country could she draw this pension. It must be sacrificed if she left her native land. However, this good woman did not hesitate a moment; she disposed of sufficient personal property to pay her own passage to Utah, and came here the year following her baptism.

For twenty-five years she was a faithful and earnest follower of the Lord Jesus Christ. She was exceedingly shrewd and keen witted. Somewhat aristocratic in her natural tendencies, she was disinclined to accept favors, nor would she tolerate overbearing maners in anyone else. Woe betide the mortal who endeavored to turn her aside from her beaten path! Her friends were not many, but she was devoted and loyal to them. She endeavored to serve in her appointed sphere with justice to all and favors to none, be they high or low, rich or poor. Health con-

ditions in the city prevented a public funeral, but all of the temple workers followed her remains to their final resting place, and the Temple Choir sang their requiems over her grave.

When the thoughtless and selfish amongst us claim excuses for not attending to their temple work, because of lack of time or means, the example of this good and wise woman should be held up before them. She lived in one small room with her little old-country treasures gathered about her—her stores of homespun linen, china and keepsakes handed down perhaps by her well-to-do parents—but she spent practically nothing on luxury, amusement or decoration. All that she had was stored away silently and persistently, for the benefit of her dead kindred and for the poor of her own country. What a spiritual monument to erect over her memory, and for the benefit of future generations! How priceless the cost of privation to herself which will be repaid a thousand fold in the righteousness and glory of the saved souls who will appear before the face of her Maker in her behalf, when the final judgment day comes to us all!

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(Continued from page 48)

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(TO BE CONTINUED.)

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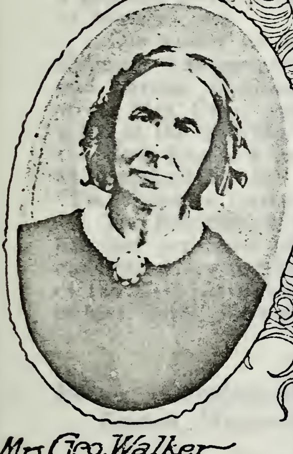

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THE
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GENEALOGICAL SOCIETIES AND THE WORK FOR THE DEAD.

By Susa Young Gates.

[In the Introduction to her "Surname Book and Racial History," Mrs. Susa Young Gates says: "It is noteworthy that shortly after the first baptisms for the dead were performed in this dispensation (in 1842) the New England Historic Genealogical Society, the first of its kind in the modern world, was organized in Boston, in the autumn of 1844. Many societies have sprung up in the states of the Union, and in Great Britain, Germany, and Scandinavia since the one parent society was organized in Boston. Great libraries have been founded, magnificent buildings have been opened, and rare indeed is the individual of any cultural advantages in the United States or Europe who is not more or less interested and associated with this rapidly increasing sociological manifestation. To the Latter-day Saints, this interest has a divine source and springs from a promise given in the last chapter in the Old Testament, in the book of Malachi: 4:6."

The editor of the Genealogical Department of the "Boston Evening Transcript," having received a copy of Mrs. Gates' book and having, doubtless, seen this reference to the Boston Society, wrote Mrs. Gates, stating that a number of their readers were interested in the question of how there could be any connection between the New England society and the doctrine of baptism for the dead as practiced by the Latter-day Saints. Would she write for the "Transcript" a further explanation?

The following is Mrs. Gates' reply. So far as known, the letter has not yet been printed in the "Transcript." It may have been considered too strong for its readers, but we are sure the readers of the Utah Genealogical and Historical Magazine will be interested in Mrs. Gates' clear and forceful presentation of the subject.—Editors.]

Salt Lake City, Utah, December 9, 1918.

Editor Genealogical Department, Boston Evening Transcript,
Boston, Massachusetts.

My dear Sir.—Your generous desire for some explanation of the connection between the New England Historic Genealogical Society and the custom of baptism for the dead among the

Latter-day Saints, as referred to in the Preface of *Surname Book and Racial History*, merits a careful answer.

In direct answer to the question of the association between the revelation on baptism and salvation for the dead in 1842 and the organization of the parent genealogical society, the New England Genealogical and Historic Society in 1844, I would suggest the fact that it would be practically impossible to introduce so radical and important a doctrine as baptism for the dead unless some means were provided by which the revelation could be fulfilled. Therefore, to my mind, the inspiration of the Lord was no more shown in the revelation given to the Prophet Joseph Smith that men could repent after death and receive sÿmbolic entrance into His kingdom through a proxy or vicarious earth-baptism, than in the associated inspiration which came to the five learned antiquarians gathered in Boston to lead out in forming an organization for the "collecting, preserving and occasional publishing of genealogical and historical matter relating to early New England families, and for the establishment of a cabinet."

It may be asked, what need of a doctrine or a revelation concerning salvation for the dead? One might add the questions, what need of salvation for the living? Why should baptism be considered essential for salvation?

The two last questions I may not answer in the limits of this letter. Accepting spiritual salvation for the human family as necessary, and accepting also the doctrine of baptism as the symbolic door through which mortals enter into that spiritual kingdom of God, why should we limit the opportunities of that salvation to the extremely circumscribed group of mortals who have heard "the tidings of great joy" and have obediently entered into the straight and narrow way through the door into God's kingdom? The Savior did not so limit nor did His apostles.

We learn from the apostle Peter that Jesus spent the three days between his death and resurrection preaching to the spirits in prison.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:18-20.)

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

Evidently, the apostle Peter made no distinction between the living and the dead, for he speaks of the just and the unjust re-

ceiving the universal salvation for which Christ died. What use would be the preaching of the gospel by the Savior to the spirits in prison unless some way was found by which they could receive the ordinances of the gospel and come out from their prison houses? If the dead are judged according to men in the flesh they must receive or reject the gospel and its symbolic ordinances. How can the dead receive the ordinances of the gospel? Only by the vicarious works of the living. Christ Himself is the type and pattern of vicarious salvation. The ancient prophets understood this, and Obediah speaks of "saviors who shall come up on Mount Zion to judge the Mount of Esau."

The Apostle Paul refers definitely to the custom of baptism for the dead as a long-established fact among the Jews. His pregnant words, which remain to this day in the services over the dead in most orthodox churches, are a standing unsolved problem to those who quote them.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. 15:29.)

He further says: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:19.)

What other meaning can be attached to this argument of Paul's except that Christ is the Savior of the dead as well as the living?

The prophet Malachi in his last significant chapter, which closes the canon of the Old Scriptures, utters a remarkable prophecy. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5, 6.) He has introduced the subject of the happenings in the last days, by the words: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." (Mal. 4:1.)

There is a very strange connection of facts between the custom still obtaining among the Jews and the vision which was given to the Prophet Joseph Smith in 1836, when Elijah first appeared to him in the Kirtland Temple.

We are told by Dr. Alfred Edersheim in his book "The Temple," that the celebration of the Passover feast is now very greatly modified yet still retains one of its most significant features and curious customs:

"Jewish tradition has this curious conceit: that the most important events in Israel's history were connected with the Paschal

season. Thus it is said to have been on the present Paschal night that, after his sacrifice, the 'horror of great darkness' fell upon Abraham when God revealed to him the future of his race. Similarly, it is supposed to have been at Passover time that the patriarch entertained his heavenly guests, that Sodom was destroyed and Lot escaped, and that the walls of Jericho fell before the Lord. More than that—the 'cake of barley bread' seen in the dream, which led to the destruction of Midian's host, had been prepared from the Omer, presented on the second day of the feast of unleavened bread; just at a later period alike the captains of Sennacherib and the king of Assyria, who tarried at Nob, were overtaken by the hand of God at the Passover season. It was at the Paschal time also that the mysterious handwriting appeared on the wall to declare Babylon's doom, and again at the Passover that Esther and the Jews fasted, and that wicked Haman perished. And so also in the last days it would be the Paschal night when the final judgments should come upon 'Edom,' and the glorious deliverance of Israel take place. Hence, to this day, in every Jewish home, at a certain part of the Paschal service—just after the 'third cup,' or the 'cup of blessing,' has been drunk—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting His own Supper, the Lord Jesus connected the symbol, not of judgment, but of His dying love, with this 'third cup.' But, in general, it may be interesting to know that no other service contains within the same space the like ardent aspirations after a return to Jerusalem and the rebuilding of the Temple, nor so many allusions to the Messianic hope, as the liturgy for the night of the Passover now in use among the Jews."

Allowing for the difference of time necessary for the adjustment of the Paschal week through the use of the Jewish calendar, it is quite possible that at the very hour when the home of every Jewish worshiper in the whole world witnessed the door-opening, symbolically, to admit Elijah the prophet as the forerunner of the Messiah, the Prophet Elijah himself appeared to Joseph Smith and Oliver Cowdery in the Temple at Kirtland, according to the following passages from Section 110 of our Doctrine and Covenants: "After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet who was taken to heaven without tasting death, stood before us, and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come. To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands and by this ye may

know that the great and dreadful day of the Lord is near, even at the doors."

Elijah's coming must be accompanied by preparation on the part of those who understand and receive his message, as well as on the part of those, who perhaps not understanding the reason why, are inspired to assist in the great work of salvation for the living and redemption for the dead.

It is interesting in this connection to note the Encyclopaedia-Britannica's article on baptism, concerning the branch of the Christian church in Africa, who believed in baptism for the dead and practiced it until the fourth century, at least. Based upon a scriptural foundation but resting solidly on the modern revelations given to the Prophet Joseph Smith, this doctrine was eagerly accepted by the modern church of Jesus Christ in 1842, when it was first publicly taught.

In September, 1842 the Prophet Joseph Smith performed the first baptisms for the dead in the Mississippi River. Afterwards he received more light upon the subject and the remarkable revelation, found in the 128th section of our Book of Doctrine and Covenants, was given to the people. Herein we are told that a recorder must be present whenever this ordinance is performed for the dead who shall enter the record upon the general church book with certificates and all attending witnesses, this recorder and the witnesses bearing record on earth as those in heaven bear record there. Revelations 20:12, we quote here: "And I saw the dead, small and great, stand before God; and the books were opened: and another was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Commenting upon this the Prophet declares that "Whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

As the prophet himself remarks, this may seem a bold doctrine. Truth is always fearless and final. That a few simple and sincere men, gathered upon the banks of the Mississippi, should proclaim such a doctrine is no more daring nor religiously unconventional than were the pronouncements of the fishermen near the Sea of Galilee. The reactions of the public mind today are no harsher than were the protests and outcries of ancient Jewry. Come, let us measure truth by that individual standard which God has set up in every human heart, no matter what the environment or tradition may be. It is true that race and inheritance gages the power of the intellect to discern spiritual truths as it does artistic and scientific truths. But the descendants of the

great reasoning Nordic races should be able to measure religious facts by the same honest standards which their fathers before them used.

Granted that my people accept, without question, the necessity for belief and practice in the principle of salvation for the dead, how may that belief be put into active operation? It is impossible for individuals, after they have once left this life, to be visualized, or we might say individualized, for us here on earth, unless we have some symbolic remains of them. It would be mockery to baptize for progenitors in approximated century groups with the crude symbols, 2nd, 3rd, to 20th and 100th great-grandparents. People must be distinguised for us with individual data. The symbols which represent facts for us—on the written or printed pages, upon the tombstone or engraven metal plates—must be sufficient to indicate individuals' name and date of birth, marriage or death, in order to differentiate them hereafter as we must be differentiated here on earth. Vital statistics might be called the contour and features of represented individuals. I think few people realize the psychic value of words and symbols. Moderns flout the mysticism of the ancients, and well they may when mysticism drifts into superstition; but they may well consider the value and necessity of symbols in every branch of organized activity, social, commercial and governmental. How could life proceed without symbols? The very letters we frame, the words which embody my thoughts are groups of more or less arbitrary symbols used to communicate between these individual worlds of ours which would indeed be "ships that pass in the night," were it not for some symbols of communication and exchange.

Records, therefore, of the dead must positively be obtained before work in the temples, built by the Latter-day Saints for that purpose, can be performed. I had just as many grandmothers and grandfathers as any other person on this earth, but unless I may know what my particular grandmother's name was and when and where she lived, she exists only as a cloud-mist floating across my vision.

Again, it may be thought daring to assert that our kind Father in heaven inspires many of his children in many parts of the earth to perform needed labors in fitting together the parts of His glorious plan which shall finally redeem every son and daughter of His who will accept the divine plan of salvation.

Columbus was inspired and performed his great work, as did all the other discoverers who preceded and followed him, under the impetus of Providence. Martin Luther and his associate reformers, Savonarola, each and all who have honestly and sincerely loved truth and God more than selfish ease and personal advancement—all of these, from the least to the great-

est, are ministers of His Word in degree fitted to their time and condition.

I follow, as do my associates who know and take time to recall the gathering of that historic little group of modest gentlemen, scholars and antiquarians that they were, who gathered in Orange Street, Boston, in October, 1844, at the residence of Wm. H. Montague. They pay tribute to Mr. Charles W. Ewer, who was the first "mover and originator of a plan which led to the formation of the H. E. H. G. S." We move from private homes of members to No. 9 of the City Building Court Square. We rejoice to see No. 1 of the New England Historic Genealogical Register issued, January 1, 1847, under the editorial care of the Rev. Wm. Cogswell, D. D. We try to peer through the badly windowed little room of No. 8 Massachusetts Block and are grateful for "the more lightsome and pleasant new room in No. 5 Tremont Rowe, where the Society was located in 1851." Again the Society is congratulated on attaining the better apartment No. 13 in Bloomfield Street, where they stayed for some time. That original five members, in six years increased to 325 paying members is a source of congratulation; and finally when the Society is removed to 18 Somerset Street, some of us begin to have active association with this historic founder and parent of all similar associations and societies. Recently, September 25, 1912, we gazed upon the beautiful building on Ashburton Place, as pictured in the invitation to attend the opening ceremonies, with heightened admiration and respect for the faithful diligence and quiet persistence of the men who, after all, are the spirit and genius of this great organization. Mr. Drake, Rev. Anson Titus, and oh, a host of names rise in our view, none of them more deserving than the splendid historical figure of Hon. James Phinney Baxter and his first lieutenant, the Librarian, Wm. Prescott Greenlaw. We salute one and all of these as the founders and embodied spirit of this great Society.

But for this organization, and similar ones, the work of baptism for the dead, now going forward so rapidly in the four "Mormon" temples, would be greatly hindered. That the Latter-day Saints look upon the work, therefore, of genealogical societies as inspired, should neither amuse nor antagonize sensible members of these societies, for outside of the antiquarian value of the work, with possible occasional uses for civil and social purposes, the work serves no direct purpose to members; while the Latter-day Saints find that work both necessary and inspired. Nor are the so-called heathens to be left and forgotten. They, too, are genealogists, in some respects, of far superior qualities to their occidental distant cousins. But the gospel is preached, "first to the House of Israel."

If there were no other reason than a psychological one for the work of salvation for the dead performed by the Latter-day Saints, consider at least the life-values accruing to the devoted saints who sacrifice time, strength and money in a perfect philanthropic and spiritually unselfish labor.

All honor to the New England Historic Genealogical Society with its outgrowths in the United States and Europe.

Cordially yours,

SUSA YOUNG GATES.

THE MOST BEAUTIFUL WILL EVER WRITTEN.

In the pocket of an old, ragged coat belonging to one of the insane patients of the Chicago poorhouse there was found, after the patient's death, a will.

The man had been a lawyer, and the will was written in a firm, clear hand on a few scraps of paper. So unusual was it that it was sent to a lawyer; and he read it before the Chicago Bar Association, and a resolution was passed ordering it probated. And now it is on the records of Cook County, Ill.

The will reads as follows:

I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this, my last will and testament, in order, as just as may be, to distribute my interest in the world among succeeding men.

That part of my interests which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of none account, I make no disposition of in this my will. My right to live, being but a life estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath.

Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments; and I charge said parents to use them justly, but generously, as the needs of their children shall require.

Item: I leave to children inclusively, but only for the term of their childhood, all and every, the flowers of the fields and the blossoms of the woods, with the right to play among them freely

according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees.

And I leave to the children the long, long days to be merry in, in a thousand ways, and the night and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

Item: I devise to boys, jointly, all the useful, idle fields and commons where ball may be played, all pleasant waters where one may swim, all snowclad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to hold the same for the period of their boyhood. And all meadows, with the clover blossoms and butterflies thereof; the woods with their appurtenances; the squirrels and the birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance or without any incumbrance or care.

Item: To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

Item: To young men, jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and grave choruses to sing with lusty voices.

Item: And to those who are no longer children or youths or lovers, I leave memory; and bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live the old days over again, freely and fully, without tithe or diminution.

Item: To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children, until they fall asleep.

THE TRUE MISSION OF HISTORY.

An address delivered at the first annual meeting of the Historical Society of Utah, held January 17, 1898 in the Theosophical Hall, Salt Lake City, by Dr. Ellen B. Ferguson.

Of all the departments of literature, history is not only the most ancient but the most important. To the student of today it is at once the record of human experience and the basis of human aspiration. Without it the lives of nations are but as passing shadows, and the achievements of mankind but the phantasmagoria of a dream. Herodotus, who lived B. C. 500 has been called the father of history, and is reputed to have said that "History is philosophy teaching by example." He wrote a charming tale of the civilized world of his time, and since his day the writing of history has been one of the most popular and prolific fields of literature. Succeeding ages have multiplied histories a thousand fold. Histories have been written of wars, political movements, religions, morals, learning, science, arts, philosophy and economics; but in all ages it has been the picturesque and dramatic aspects of human affairs that have monopolized the attention and enlisted the pen of the historian.

Ancient histories are filled with the records of the splendor of mighty despotisms, the royal pomp of kings and queens, the triumphs of victorious generals, the tumults of political factions, or the successful intrigues of cunning diplomats. On the pillars in the temple of fame are inscribed the names of the plumed and crested knight, the royal conquerer, the successful statesman, the brilliant orator and the astute politician. These are the subjects that have absorbed the interest and guided the pen of the historian, and his co-laborer, the poet. The progress of civilization, the decline of militarism and despotism, the birth and growth of industrial development and the changes that political ,religious and civil conditions have undergone within the last few decades, have caused a change to come over both the spirit and the methods of the muse of history. Today interest is awakened not in the general but in the soldier; not in the king but in the subject; not in the noble but in the artisan. The historian has discovered that kings, queens and warriors are not the makers of history. It is the people that are the builders of a nation. It is no longer the pyramids of Cheops but the Pyramids of Egypt; it is not the parthenon of Pericles and Phidias, but the "glory that was of Greece.' The three hundred patriots at Thermopylae are immortalized no less than Leonidas, their

leader. It is realized that the Arch of Tiberius was neither conceived nor erected by the Roman emperor. It was the thought of a nameless architect, wrought out by an unknown mechanic. The Coliseum of Vespasian is less a monument of that cruel and selfish monarch than of the obscure artist who planned it, the toiling masses who erected it, and of the martyrs butchered to make a Roman holiday.

Coming down nearer to our own time, we find the minds of men are no longer bewitched by the genius of Napoleon; all eyes are turned to the third estate and that proletariat that shattered one of the oldest and most brilliant monarchies of Europe, and shook the political foundations of the Old World to their very center. As it was in the Old World, so it is in the New. History to be true to her mission must recognize the masses. And especially in this land of political equality and freedom must it tell the story of those nameless heroes of all time—the masses of the people, who have fought the battles, builded the cities, and wrought the fabric of civilization, into an enduring monument to the worth of human industry and the value of human liberty. History is one of the most comprehensive studies in the broad field of literature. As a bare record of facts and events it loses half its charms for the general student, but when investigated in connection with geography and chronology, which have been called its two eyes, it becomes a panorama of human lives, a series of vivid pictures in which we live the lives of nations long passed away.

Mr. President, I congratulate you and the members of this association as well as all the citizens of Utah, on the auspicious event that we are here met to celebrate this evening, viz.: The birth of the State Historical society of Utah. Dating its existence from the Semi-Centennial Jubilee year of our settlement as a territory, it has broad fields of research behind as well as before it. The history of Utah does not begin even with our honored Pioneers. The explorations of Gardenas, La Houtan Escalante, Bridger, Fremont, the intrepid Pathfinder Ashley and Bonneville are worthy of preservation in the archives of our society as landmarks that blazed the way for civilization and progress.

We should also appreciate the forethought of those who in diary and journal have preserved a history of those 'times that tried men's souls and who thus laid a broad foundation upon which future historians may safely build. Perhaps no State in the Union affords a wider scope for the genius of the true historian than Utah. Her citizens have made history at a rapid rate. Take for instance the history of education in Utah. We can most of us remember, less than twenty years ago, the

little adobe schoolhouses, bare of every educational facility but books and benches, with teachers poorly equipped as to knowledge and methods, in which the majority of our citizens imbibed their first rudiments of education: and from these unpromising beginnings the thirst for knowledge grew and strengthened until it has culminated in the magnificent free school system which is the pride of our community, and the "expectancy and rose of the fair State." It needed more than the faith of a prophet and the imagination of a poet to foresee the evolution of our stately University from so humble an ancestor. May the Historical Society of Utah live, grow and flourish, and may it stand as a beacon light in the history of our progress and a star of promise to those who shall come after us.

DESCENDANTS OF JOHN WALKER OF GRINGLEY, NOTTINGHAM, ENGLAND.

By Mrs. Jane Jennings Eldredge.

1. Thomas Walker, of Clayworth, Nottinghamshire, England married Mrs. Mary Hill, a widow, and had one only son, born 26 November, 1789.

2. John[2] Walker *(Thomas[1])* my grandfather, on mother's side, was by trade a wheelright or wagon maker. His wife, Mary Gorril Walker, b. 1 June, 1794, was married to him probably on the 26th of November, 1814, place unknown. They had seven children. Grandfather Walker was heavy set, of medium height, with brown eyes, black hair and dark complexion. He was of gentle disposion and in religion a Wesleyan Methodist.

The restored Gospel as taught by the Latter-day Saints, was brought to them and John Walker accepted it the first time he heard it, and all his family with him. Their youngest child, my mother, Jane Walker, was baptized by Elder Schowles, the 3rd of June, 1847, at Gringley-on-the-Hill, Nottinghamshire. Their children are:

3 i. Mary, b. 11 Oct., 1815; d. 20 Mar., 1896.
4 ii. George, b. 15 Jan., 1817; d. 8 Nov., 1890.
5 iii. John, Jr., b. 18 Oct., 1818; d. Aug., 1903.
6 iv. Hannah, b. 18 June, 1821; d. 5 Feb., 1900.
7 v. Thomas, b. 15 Nov., 1826; d. 28 May, 1896.
8 vi. Charles, b. 25 July, 1831; d. 30 May, 1904.
9 vii. Jane, b. 5 Sept., 1835; d. 10 May, 1871.

In 1850 three of their sons, namely: George and John, with their wives and children, and Charles, unmarried, emigrated to America and settled at St. Joseph, Mo. Grandfather, with wife and youngest daughter followed the next year.

3. MARY[3] WALKER *(John,[2] Thomas[1])* the oldest child, was born at Gringley-on-the-Hill. She married George Bingham, born abt. 1812, in Yorkshire and who died before 1896. She joined the Church in England, but in 1851 her husband and family emigrated to Canada. She came later to Salt Lake where she died. Her children were:

i. SARAH, b. 10 Oct., 1850, in Yorkshire, England, m. William Jones; living Salt Lake, 1917.
ii. OBEDIAH, b. 15 Mar., 1852, Paris, Canada, died May, 1855.
iii. GEORGE, b. 2 Dec., 1853, at Mt. Pleasant, Quebec, Canada, d. May, 1885.
iv. MARY, b. 4 April, 1856 at Mt. Pleasant, Quebec, Canada, now Mrs. Ben Barber of Layton, Utah.

4. GEORGE[3] WALKER *(John,[2] Thomas[1])* was baptized into the L. D. S. Church at the age of 32 at Liverpool, England, possibly with his wife Mary and his daughter Ann by a missionary, Claude Rogers. He married Mary Hopkins, the 27 March, 1836. With his brothers John and Charles in 1850, he opened the way for the emigration of his parents. His wife, born 20th September, 1815 at Upton, Lincolnshire, was a noble companion of her husband; she lived to the age of 92 and was buried at Mendon, Utah, 1907. Three of their children are buried in England. In Missouri, Uncle George and his brothers were joined by their parents and youngest sister in 1851; the family now re-united in America seemed destined to enjoy each other's society; but their dear father, John Walker, was taken from them soon after his arrival, after a short illness the 12th of August, 1851. In their sorrow they drew closer to mother, more determined to go to the Valley of Great Salt Lake. They started the next spring, May 3rd, 1852, in the Townsend and Walker Company, with ten wagons in the train. Grandmother, however, failed to reach the Valley; for she fell sick on the hot plains and died about the last of July, 1852, on the Platte river. They wrapped her in a blanket and buried her by the road side.

In Utah, George Walker settled first in Cottonwood for a short time, where his daughter, Elizabeth was

born, July 12th, 1853. Then he moved to Salt Lake and built a house, that stands today (1919) on 3rd South, between 2nd and 3rd East Street. From that home he went to Mendon, Cache Valley in 1869, where he helped develop the country as a farmer and mechanic, and where he died the 8th November, 1890, honored and respected for his kind, even temperament and his usefulness as a citizen. His children are:

i. William, b. 14 June, 1837; d. 8 Dec., 1849, in Beckingham, England.
10 ii. Ann, b. 28 Jan., 1840, at Gringley; d. 14 Jan., 1875, in Mendon, Utah.
iii. Hannah, b. 7 Apr., 1844, at Gringley d. same day.
iv. George, b. 28 April, 1845, at Walkingham, Nott., d. there 14 July, 1845.
11 v. Mary, b. 10 Dec., 1846, at Walkingham, died, 1917, Utah.
vi. Charlotte, by 18 Feb., 1852, Origan, Mo., d. 9 Mar., 1852.
12 vii. Elizabeth Hopkins, b. 12 July, 1853 at Cottonwood, Utah. Living, 1919.
13 viii. John Hopkins, b. 4 May, 1855, Salt Lake; d. 27 Mar., 1900. Mendon, Utah.
14 ix. Sarah Lavana, b. 12 Sept., 1858, at Salt Lake. Living, 1919 in Utah.

5. John^3 Walker *(John,^{2} Thomas^1)* came to Missouri from England, with his family at the same time as George and Charles Walker, his brothers. He had then two sons. His first wife Priscilla Smith had been very sick on the ship and died soon after landing in St. Joseph, Missouri, in 1850. He married 2nd Ann Moore, about 1852, of English birth before they left St. Joseph, Missouri for the Rocky Mountains. She had by him two sons. Henry and Frank, now married and living at Genoa, near Carson, Nevada. There is where she died 13th April, 1895, aged 68 years. John Walker, Jr., moved first to Cottonwood then to Salt Lake, like his brother George; from there to Genoa, where he died the 12th of August, 1903, aged 85 years. His children, by his first wife, Priscilla Smith:

15 i. Frederick, b. Sept., 1843, Gringley, Nott., Eng.
16 ii. George, b. 10 May, 1847, Gringley, Nott., Eng.,

By Ann Moore.

17 iii. Henry, b. 24 Nov., 1852, Cottonwood, Utah.
18 iv. Frank, b. 20 Nov., 1857, Salt Lake City, Utah.

6. Hannah^3 Walker, *(John,^{2} Thomas^1)* was one of the two children of John and Mary Gorril) Walker, who re-

mained in England, both being married at the time of emigration of their parents. Hannah, wife of Thomas Garside of Oughtibridge, Yorkshire, England, had seven children of whom three are living now in England:

i. Emma Walker, b. 9 May, 1842. Living in London, m. George Hudson.
ii. Lavinia Ann, b. 6 July, 1844; d. 30 Oct., 1848.
iii. Frederick, b. 23 Feb., 1847; d. 17 Sept., 1872, unmarried.
iv. George Walker, b. 8 Jan., 1851; d. 2 Feb., 1912, unmarried.
v. Willingby, b. 28 Jan., 1856; d. 4 Jan., 1903, unmarried. married.
vi. Harvey, b. 18 Feb., 1858. Living in Canada.
vii. Thomas Charles, b. 15 Jan., 1864. Living in England.

7. Thomas[3] *Walker*, *(John,[2] Thomas[1])* remained at Gringley-on-the-Hill. He was by trade a cabinet maker. He lived there all his life with his wife Elizabeth (maiden name unknown). He died without posterity, on May 28th, 1896. His widow survived him a few years.

8. Charles[3] Walker *(John,[2] Thomas[1])* was born at Gringley. As a young man of 18 he joined the Church at the same time as his parents. With his brothers George and John he opened the way to America in 1850. He married when in Salt Lake, February, 1855, Miss Jemima Bowers, b. abt. 1839, Bishop Edwin D. Woolley performing the ceremony in the 13th Ward. Having no children, they adopted a son, George Walker, born 27th August, 1865; but he was by accident killed in Emigration Canyon at 23 years of age, unmarried. They also adopted a daughter, Laurel Walker, b. about 1866, married. Mrs. Jemima Bowers Walker has been a diligent worker in the Church and in the Temple, until her health failed. She died 27 March, 1919.

9. Jane[3] Walker *(John,[2] Thomas[1])* my mother, at the time of her landing to America with her parents, was 16 years of age, tall, slender, with dark hair and gray eyes. She emigrated from Gringley-on-the-Hill, Nottinghamshire, England to St. Joseph, Missouri, in 1852; her three brothers had preceded them there. They moved together to Utah.

My father, William Jennings, son of Isaac, son of Wm. of Birmingham was born in Yardley, Warwickshire, England, 13 September, 1823, emigrated from there to New York in 1847. Two years later he arrived at St. Joseph, Missouri and started in the butcher business for himself. In 1850 he became acquainted with

my three uncles, the new comers from England. One day in the summer of 1851 he went with his friends to the pier at St. Joseph, to welcome the dear ones expected by the boys; grandfather John Walker, grandmother Mary Corril Walker and their daughter Jane.

"There is my wife!" said he to himself, the moment he saw Jane Walker. But he was nearly engaged to another. What was he to do? He went to see her, who was displaced in his heart and said: "I am going to get married;" (for at 24, and with a butcher shop to care for, he needed an helpmate).—"Oh! I am not ready yet," she answered; and thus ended their courtship. He married my mother, the 2nd of July, 1851. She was the mother of eleven children, seven sons and four daughters, all but three of whom are now dead, one son and two daughters.

Mother died at the age of thirty-five, her baby being two weeks old, and was buried in the Salt Lake Cemetery, 12 May, 1871. The children of William Jennings and Jane Walker Jennings:

i. WILLIAM WALKER, b. 29 Mar., 1853, d. Aug. 28, 1856.
ii. THOMAS WALKER, b. 10 Sept., 1854, d. 3 June, 1908.
iii. JANE, b. 19 Mar., 1856, author of this genealogy; m. James Alanson Eldredge.
iv. ISAAC, b. 23 June, 1858, at Provo, Utah; d. 10 Jan., 1915; m. Irene Manning.
v. WILLIAM CHARLES, b. 15 Feb., 1860. Living 1919; m. Martha Hooper Burgess.
vi. LEVINA ANN, b. 31 Aug., 1861; d. 21 Nov., 1862.
vii. MARY HANNAH, b. 1 May, 1863; d. 12 July, 1866.
viii. HEBER WALKER, b. 13 April, 1865; d. 21 Sept., 1865.
ix. MAY CRUTCHLEY, b. 14 Aug., 1866. Living; m. 1st John Boylon Farlow; 2nd Walter Scott Crismon.
x. CHASE HEBER, b. 24 July, 1868; d. 26 Sept., 1869.
xi. JOHN WALKER, b. 25 Apr., 1871; d. 26 July, 1871.

(For the second family of my father see the Jennings Genealogy.)

10. ANN⁴ WALKER *(George,³ John,² Thomas¹)* my cousin, daughter of Uncle George above, crossed the plains with her parents at the age of 12. Later she was married to Walter Paul. She became the mother of ten children, and like her father and her husband was a worthy pioneer of the West. She died at Mendon, Utah, the 14th of January, 1875.

Her children are:

i. Ann Elizabeth, b. 11 Dec., 1857; m. 5 Nov., 1877 Andrew Jeremiah Bigler.
ii. Walter George, b. 24 Sept., 1859; m. 10 Apr., 1885 Catherine Salina Painte.
iii. William Henry, b. 30 Sept., 1861; m. 15 Feb., 1886 Lovina Ann Jarvis.
iv. John Robert, b. 2 Dec., 1863; m. 20 May, 1886 Lunna Ardell Hinckley.
v. Mary Jane, b. 11 Mar., 1866; m. 1 Oct., 1884 John Knewel Whitney.
vi. Priscilla, b. 6 Jan., 1868.
vii. Edmund Young, b. 22 Mar., 1869.
viii. Sarah Irvin, b. 22 Mar., 1869, twin.
ix. Frank Orson, b. 26 Sept., 1870.
x. Minnie Susan, b. 10 July, 1878.

After the death of Ann Walker Paul, her husband married again and had a second numerous family.

11. Mary[4] Walker *(George,[3] John,[2] Thomas[1])* born in Walkingham, Nottinghamshire, England, 10 December, 1846. She accompanied her sister Ann and her parents to America in 1850; crossed the plains in 1852, and married Henry Gardner of Mendon, Utah. She was the mother of seven daughters who are all a credit to her; her husband Henry Gardner was born at Chafford Hill, Gloucestershire, England, the 14th of May, 1840, and died at Mendon, Cache County, Utah the 22nd December, 1881. Their children were all born at Mendon and are:

i. Mary Ann, b. 21 July, 1866; m. 30 Dec., 1889, Levi William Wheeler.
ii. Emma Elizabeth, b. 28 Mar., 1868; d. 24 Jan., 1907; m. 17 Jan., 1891 Robt. Wheeler.
iii. Sarah Isabelle, b. 12 Apr., 1873; m. 27 Nov., 1890 John Cole.
iv. Laurna Jane, b. 12 Feb., 1875; m. 27 Nov., 1890 Ezra L. Wheeler.
v. Ida Maud, b. 17 Oct., 1877; m. 15 June, 1910 Thomas P. John.
vi. Matilda May, b. 21 July, 1879; m. 4 Jan., 1906 Harry F. Bassett.
vii. Minnie Jemima, b. 21 July, 1881; m. 4 Sept., 1907 Lolah H. Landon.

After the death of her husband, Mary Walker Gardner married Frank Williams, a widower and had a son:

viii. George, b. in 1884; m. 6 Jan., 1911, Velma McNeal.

(To be continued.)

THE LIBRARY OF THE GENEALOGICAL SOCIETY OF UTAH.

THE NATURE OF THE COLLECTION.

One of the principal objects of the Genealogical Society of Utah is to gather into one library all the genealogical information it possibly can from whatever source and location in the whole world. We realize that the Spirit of Elijah has brooded and is brooding over the world as well as in the hearts of the Latter-day Saints, and this spirit has prompted men and women and communities to have great concern for the records of their dead. Many of the oldest records are in danger of being destroyed by the natural decay of time, and many also are not easy of access to the general public. To remedy these difficulties, interested communities, societies and individuals have taken it upon themselves to have these records copied, and printed in books, thus saving them for future generations and also making them easy of access to the public. This gathering and printing of records is especially prevalent in the British Isles and in the New England states of our own country. Logically, there is where the greatest interest should be taken for there is the source of genealogical information for the English speaking peoples.

The Genealogical Society of Utah has been purchasing all such records as fast as its means and opportunity afforded. It has now on the shelves of its library over 5,000 volumes. These books represent quite a variety of nationalities and languages, including, besides the English, German, French, Dutch, Danish, Norwegian, Swedish, Italian and Spanish. Of course, the great bulk consist of English printed books from England and the United States. These books consist of vital records, family histories, town and country histories, many of which contain genealogies of families living in the towns or counties, census reports, Revolutionary and Civil War records, etc. The English books are mostly copies of parish registers which contain records of births or baptisms, marriages and deaths or burials; histories of counties and parishes, and pedigrees of ancient families as collected by the Visitations in England.

None of these books are for sale. They are solely for the use of the members of the society. A membership in the society entitles him or her to search these records and to take from them all the names he or she is entitled to. (Each person is entitled to four lines, namely, his father's line, his father's mother line, his mother's mother line and his mother's father line). A record is kept in the office of all who are taking names to avoid duplication.

Naturally, the first inquiry a person in search of genealogy would make is: "Is there a printed book or genealogy of my family?" If there is and the society has it, fortunate is that individual. He may then proceed to copy from the book the names contained therein which belong to him, checking each name as it is taken; or he may obtain a copy of the book from the publisher, if that is possible, for his own home use. If no such family record is published, then the next resource is to search the vital records, the histories, the parish registers, etc., and glean from them such names as he has a right to, connect them, if possible, into family groups, and prepare them for use in the temple.

This, as stated, is the right of all members of the society. This, of course, requires an individual visit to the library in Salt Lake City. As a great many of the members cannot visit the library personally, provision is made for competent clerks who understand the books and the work of copying, to be enaged to do this work for those who desire it. The charge for the work is for members of the society, 40 cents an hour, for non-members of the society, 50 cents an hour. All who desire such research work done or who wish to make inquiries regarding it should address the Genealogical Society of Utah, 47 East South Temple street, Salt Lake City, Utah.

THE ARRANGEMENT OF THE BOOKS.

The library of the Genealogical Society of Utah is located in the large library room on the fourth floor of the Church Office Building, 47 East South Temple street, Salt Lake City, Utah. The room is furnished with tables and chairs for the convenience of all visitors.

The indexing and shelf arrangement of the library is somewhat different from that usually found in a public library. The reason for this is that a genealogical library cannot be indexed and arranged strictly according to the rules governing a library consisting of all classes of books. A public library is indexed mainly under titles and authors. In a genealogical library it is not important to know who is the author of a book, and frequently the title alone does not give the nature of the contents.

Most of the books in a genealogical library can be classified under two grand divisions, (1) the family histories, and (2) geographical or locational. Books that do not come easily under these divisions are those which deal with various phases of genealogy, such as treatises dealing with the history and nature of surnames, periodicals and magazines wherein world-wide subjects are found, index books, atlases, etc. In the library of the Genealogical Society of Utah, these books occupy an easily attainable section.

In the library, the first division—that of family histories—occupies the first row of shelvings counting from the south side of the room. These books are alphabetically arranged, the first book on the upper left hand shelf is one giving the genealogy of the family of Abbot, and the last book on the lower left hand shelf (at present) is one of the family of Young. It is, therefore, an easy matter to locate any family on the shelves if the one family only is found within the one or more books. However, it frequently happens that a collection of families is found bound in one volume. All such books are placed in a separate section. The way to find any of these families, other than by an actual examination of these books, is to refer to the card index. This index aims to give a list of all families whether found complete within a book or whether bound in with other families or other matter. The card will give the name of the book and page where possible, where the family is to be found. A large number of small pamphlets are received by the society, each containing a pedigree or family history. A number of these, enough to make a good-sized book, are bound together and are labeled "Family Collection" No. — (we already have eight of these). The card index will tell to which of these "Collections" one must refer for certain families found therein. The Genealogical Society of Utah has published a catalogue index of these families which will be sent to any address for five cents in stamps. Of course, there are a large number of smaller pedigrees and references to families scattered throughout the magazines and other publications which are not yet indexed. This is a work for the future which we hope will be accomplished.

The second grand division of the library—that which comes under the term geographical or sectional, is itself divided into a number of divisions, the two most important of these being the British and the American. Nearly all genealogical books printed in the English language may be thus classified. This is true even of family histories, most of these being of American families. True, most American families have their beginnings in some European country, but the American genealogist does not usually get very far back of the "emigrant ancestor," meaning the man or men who first left the old countries and landed in the new world. There may be an introductory chapter or two in an American family history dealing with the English ancestry, but the true point of beginning seems to be when the ancestor landed in America and began a new life in a new world. Thanks to the record-keeping New Englanders, many American families can trace their lines back to this emigrant ancestor.

Under the American division there comes first such books as Munsell's Index: The New England Genealogical and Historical Register, 72 volumes; The Mayflower Descendants; and other

works of a general character. The bulk of American books can be further classified under state divisions as they consist largely of county and town histories and the vital records of certain limited districts in cities and villages. The American books therefore, in our library, occupy certain shelf room and they are classified under the headings of states, where they are alphabetically arranged. Massachusetts occupies a much larger section than any of the other states because there is much more genealogical matter published in that state than any other. This section contains, first a set of "Regimental Histories of the Civil War," and "Soldiers and Sailors in the Revolution;" then it begins with the vital records of Abington and ends with Worcester. All the New England and Middle Atlantic states are fairly well represented by books. The number of volumes decreases as the states south and west are reached, owing to the fact that these newer sections of our country have not as yet put into print much of their genealogical records.

The British sections of the library begin with the general books which deal with the whole of Great Britain. These are the Burke's Peerage, Landed Gentry, Commoners, etc. Here may also be found a number of bound periodicals full of genealogical information, such as "The Genealogist," "The Ancestor," "The Genealogical Magazine." Most of the British books consist of shire (county) histories, visitations, and parish registers, all of which can be classified under the headings of the shires, beginning with Bedfordshire and ending with Yorkshire. The most important and most numerous of these books are the parish registers, published largely by the various parish register societies of England. They contain a record of the births (or christenings), marriages, and deaths (or burials), as recorded in the old parish books of the country, more especially of the oldest ones, as these, having been in more danger of destruction, have been printed first.

The various kinds of books which can be classified strictly under the heading of Scotland, Ireland, and Walesfi are so done; they are not many, however, because not much has been printed. This also holds true of the other countries of Europe—Germany, Holland, France, and the Scandinavian countries. There is a section to each of these, but there are as yet not many books in them, owing to the scarcity of genealogical publications in these countries. Germany leads these countries in the number of publications, the library containing about 500 volumes of German genealogy. Of the Dutch books, a three-volume set of the genealogies of the first Dutch settlers of Cape Colony, South Africa, is of great interest and value. Of the French, we have a five-volume set of the genealogies of the French settlers of Canada.

WORK IN THE LIBRARY.

The library of the Genealogical society of Utah is open to all. However, only members of the society may search the records and copy names from its books. One of the first requisites for one who desires to do research work in the library is to become a member of the society.

Another very important pre-requisite to library work is a knowledge of how to take care of the information which may be found. One should know the first principles of genealogical arrangement and should be somewhat familiar with the system used in the keeping of records of temple work as taught in the little book, "Lessons in Geenalogy," issued by the Genealogical Society of Utah (price 15 cents.) To do any effective work, a workman must first familiarize himself with the tools which he will have to use.

A beginner, then, being as fully equipped as possible, comes to the library. One of the first things to do is for him to find out as much as possible about other searchers or other families who may be interested in and doing work for the same names as he is. This is important, not only that he may be assisted to his names, but also that there may be a checking of names to the end that as little as possible of duplication of temple work be done. To aid in this checking, the Genealogical society of Utah has provided a card which calls for the family name, from whence it came, where and when temple work has been done for the family, the name of the heir, and the name and address of the person now having charge of the work. These cards have been distributed throughout the stakes, and genealogical workers have been asked to get the information required on the cards, these to be sent to the society where they are filed for reference. Also this information is given us, in part only, from the temples. One of the first things, therefore, for a beginner is to search these cards for anyone who may be interested in his line.

As these cards are as yet far from being a perfect index to temple work done, it is also well for the beginner to insert in the Genealogical department of the *Deseret News* a notice stating the line or lines he is interested in and asking for all interested in these same lines to get in communication with him. Such notices may be sent to the Genealogical society, where they will be taken care of.

The librarian on specially provided cards keeps an account of all workers and the families searched for and copied from the records in the library. The beginner should see that the librarian is given this information regarding the family or families which is to be searched for. In temple work, a person is limited to four lines: 1—His or her father's line; 2—his or her

father's mother's line; 3—his or her mother's father's line; 4—his or her mother's mother's line. This limitation also governs the rights of members of the society to take names from the society's records. Members are not permitted to go outside of their own four lines, except by special arrangement with the librarian.

If a person is fortunate in having had his family history compiled and printed, he should find that out in the beginning. By consulting the index of family histories in the library, he can soon determine if such a book is in the library; or he can consult the numerous catalogues on hand to see if such a book has ever been printed. The possession of such a book, would, of course, be of great advantage to him.

If no printed book pertaining to his family can be found (and naturally most people's family history has not been compiled and printed) the next thing to do is to see if the family has ever been mentioned in a small way in any of the varied printed books of history or genealogy. To aid in this one should consult, if American, "Munsell's Index," or if British, "Marshall's Guide." These books aim to give references to where the family is mentioned. If there are some such references, then the next thing to determine is whether or not these books are to be found in the library.

When these sources have been exhausted, the next thing to do is to determine if there is anything in the way of town or county histories or of parish registers from the locality where one's people lived. After these have been found, the rest is a matter of patient search. If the books are indexed, it is not such a difficult matter to find the names, but if the books are not indexed, they must be carefully examined page by page.

When a name is found which belongs to the searcher, he should copy that name and all data concerning it in a note book. The society has for sale at the office such note books, ruled for the special purpose of entering such information. When a name is taken from the books, a check mark should be placed opposite that name, to the end that no one else shall take that name again for purposes of temple work.

It is not usually possible to arrange the names in the proper permanent form when taking them from the records in the library. It is, therefore, advisable to copy them first in the pencil note book, and then later, to place them in the proper form in the permanent record of temple work.

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated With the History of the "Mormon" People.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 85.)

DALTON (St. George Stake), Washington County, Utah, a small settlement of Saints, constituting a part of the Virgin City Ward, was settled in 1863 and named after John Dalton, one of the first settlers of the place.

DANIELS WARD (Wasatch Stake), Wasatch County, Utah, an outgrowth of Center Ward, was organized as a branch in 1885 and as a Ward in 1898. It was named in honor of Aaron Daniels, one of the first settlers in Provo Valley, who built a ranch house on the creek in 1858.

DARBY (Teton Stake), Teton County, Idaho, a small hamlet settled in 1891 and organized as a Ward in 1895. It is supposed to have been named in honor of an early non-"Mormon" settler in the valley by the name of Darby.

DAVIS (Uintah Stake), Uintah County, Utah, a small farming settlement, an outgrowth of Vernal, was organized as a Ward Jan. 1, 1913, and named in honor of George A. Davis, one of the early presiding officers in Uintah Valley and at present Stake clerk.

DAVISVILLE (Idaho Stake), Bannock County, Idaho, is an outgrowth of Soda Springs; it was organized as a Ward in 1917 and named in honor of William C. Davis, one of the early settlers in the district. This settlement includes old Morristown.

DAYTON (Oneida Stake), Franklin County, Idaho, is an outgrowth of Weston, and was named by the late Bishop Wm. B. Preston, who, when presiding over the Cache Stake of Zion, always visited the little settlement in the day time and never had occasion to stop over night. Dayton was settled in 1872, and organized as a branch of the Weston Ward in 1877, and as a Ward in 1893.

DEEP CREEK (Tooele Stake), Tooele County, Utah, was originally called Ibepah and was founded as an Indian mission in 1859. For many years farming in the interest of the Indians was carried on by the brethren. Deep Creek was also for many years an important station on the route of overland travel. The place was named Deep Creek because the little stream on which the settlement is built, has cut a channel deep into the desert country on its way to lower ground.

DELTA (Deseret Stake), Millard County, Utah, is a new settlement founded under a recently constructed canal system

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which has been built in such a way that the irrigated district forms a sort of delta-shaped oasis in the desert.

DEMPSEY (Portneuf Stake), Bannock County, Idaho, was thus named for "Bob" Dempsey, a trapper or mountaineer, who built a small rock dugout in the lava rock, near the point where Dempsey Creek empties into the Portneuf River.

DESERET (Deseret Stake), Millard County, Utah, is a farming settlement founded in 1860, vacated in 1868, and re-settled in 1874. The name Deseret is derived from the Book of Mormon in which the definition of deseret is given as the honey bee. Oasis, Hinckley, Abraham and other settlements on the lower Sevier River are outgrowths of Deseret.

DEWEYVILLE (Bear River Stake), Box Elder County, Utah, was settled in 1864 and called Deweyville in honor of John C. Dewey, who with his family were among the first settlers of the place. Bro. Dewey was also the first presiding Elder in the settlement.

DIAMONDVILLE WARD (Woodruff Stake), Uintah County, Wyoming, is a coal mining town on Hams Fork, where quite a number of brethren are employed in the mines and where a branch of the Church was organized in 1897 and a Ward several years later. The place was named Diamondville owing to the discovery of coal, which is often referred to as "black diamonds."

DIAZ, or COLONIA DIAZ (Juarez Stake), Chihuahua, Mexico, was a settlement founded by exiled Saints in 1886 and named Diaz in honor of Porfirio Diaz, President of the Republic of Mexico. Recently, Diaz has been entirely destroyed by Mexicans.

DINGLE (Montpelier Stake), Bear Lake County, Idaho, a small settlement on Bear River, was the temporary home of the so-called "Peg Leg Smith," who was the first white settler in Bear Lake Valley. He was a mountain trapper, a blacksmith and a surgeon. The place was permanently settled by the Saints in 1871 and called Dingle Dell. Later it was called Cottonwood, owing to the number of cottonwood groves growing along Bear River, in the vicinity. Finally the name was changed to Dingle when a post office was established there in 1886.

DOVER (South Sanpete Stake), Sanpete County, Utah, is a small settlement situated on the west side of the Sevier River, opposite Fayette, of which Ward Dover constitutes a part. The little settlement was named after Dover in England.

DOWNEY (Portneuf Stake), Bannock County, Idaho, a flourishing railroad town in which many Saints are located, was organized as a Ward in 1907 and named in honor of a Mr. Downey, one of the builders of the Union Pacific Railroad.

DRAPER (Jordan Stake), Salt Lake County, Utah, was settled in 1849 and known originally as South Willow Creek. It was organized as a branch in 1852 and later became a regular Bishop's

ward. It was named Draper in honor of William Draper, the first Presiding Elder of the place.

DRIGGS (Teton Stake), Teton County, Idaho, is the headquarters of the Teton Stake of Zion and was called Driggs when a postoffice was first established there in 1894, in honor of Don Carlos Driggs, one of the original settlers of Teton Valley and now the president of the Teton Stake.

DUBLAN, or COLONIA DUBLAN (Juarez Stake), Chihuahua, Mexico, is a settlement of Saints situated near the old Mexican town of Casas Grandes. It was organized as a Ward, July 18, 1891, and named Dublan in honor of the Hon. Dublan, a member of President Diaz's cabinet (Secretary of Treasury).

EAGAR (St. Johns Stake), Apache County, Arizona, is a farming settlement commenced by Non-"Mormons" in 1871 and permanently settled by "Mormons" in 1879. It was organized as the Round Valley Ward in 1880, divided into the Amity and Omer Wards in 1882, and amalgamated into the Union Ward in 1886. When a townsite was surveyed in 1888 it was named Eagar in honor of John T. Eagar and his two brothers who were among the early "Mormon" settlers of Round Valley.

EASTDALE (San Luis Stake), Castilla County, Colorado, was a farming settlement founded by the Saints in 1890 and named Eastdale because of its location on the east side of the Rio Grande. The settlement has been entirely broken up within the last few years.

ECHO (Summit Stake), Summit County, Utah, is a small settlement and railroad town situated near the junction of Echo Creek with the Weber River. The place was first settled by "Mormons" in 1861, became an important railroad town in 1868, and was organized as a Ward in 1877. The name was suggested by its location at the mouth of Echo Canyon, which mountain defile is especially noted for its acoustic peculiarities in transmitting sounds along the perpendicular rocky walls which rise to dizzy hights on the north side of this most romantic mountain gorge.

EDEN (Ogden Stake), Weber County, Utah, is a small settlement situated in Ogden Valley (formerly known as "Ogden's Hole") founded in 1859, organized as a branch in 1865 and as a Ward in 1877. It was named Eden, owing to its beautiful location, which suggested thoughts of the original Garden of Eden.

EDEN (St. Joseph Stake), Graham County, Arizona, a farming settlement inhabited by Saints, on the Gila River, was settled in 1881, and organized as a Ward in 1883. Like its namesake in Utah, it was named after the original Eden where our first parents dwelt.

EGIN (Yellowstone Stake), Fremont County, Idaho, a farming settlement inhabited by Saints, is situated on the fertile Egin

bench west of Henry's Fork of Snake River. Egin is an Indian name signifying cold, and that name was suggested for the settlement when its founding was first proposed at a meeting held by some of the brethren early in the spring of 1880 on the coldest day of the season.

Elba (Raft River Stake), Cassia County, Idaho, was first settled in 1873 by non-Mormons, and called Beecherville, in honor of the Beecher family, who were among the first settlers on the upper Cassia creek. Later, a number of Saints located on the creek, and when a postoffice was established, and the postoffice officials objected to the long name of Beecherville, Elba was chosen as the name of the settlement, which was organized as a Ward in 1887. The name was undoubtedly taken from the island of Elba, lying off the Tuscan coast of Italy, to which Napoleon Bonaparte was exiled in 1814. There are also settlements named Elba in Alabama, Arkansas, Colorado, Louisiana, Michigan, Minnesota, Nebraska, New York and Ohio.

Elkhorn Ward (Wastach Stake), Wasatch County, Utah, originally called the Hailstone Branch, being located near the Hailstone Ranch, was named after a man by the name of Hailstone. When the Saints who had located in the neighborhood were organized as a Ward in 1899, Elkhorn was the name suggested for the new Ward, as it was well known that elks were plentiful in that part of the country in early pioneer days.

El Paso (Juarez Stake), Texas, is a city on the Rio Grande del Norte, where a number of Latter-day Saints are located and organized as a Ward. El Paso del Norte (the north pass) is a place where the Rio Grande river passes between mountains of some height and is one of the regular gateways from the United States into Mexico.

Elsinore (Sevier Stake), Sevier County, Utah, a farming settlement, was first settled in 1874, and organized as a Ward in 1877. President Joseph A. Young, in passing through that part of the Sevier Valley between Richfield and Clear Creek canyon, saw something that reminded him of Elsinore, Denmark, which city had impressed him on a voyage he had made from England to Copenhagen, and as most of the brethren who were making the new settlement south of Richfield were of Danish origin, President Young suggested that they name their proposed town Elsinore after the Danish city of that name.

Emerson (Granite Stake), Salt Lake City, Utah, was organized as a Ward in 1905, and named in honor of Ralph Waldo Emerson.

Emery (Emery Stake), Emery County, Utah, a farming settlement situated on Muddy Creek, was first settled in 1881, and organized as a ward in 1883. The settlement was originally known as Muddy Creek, but was later named Emery, in honor of George W. Emery of Tenessee, who was appointed governor

of Utah in 1875. Emery County had previously been named in his honor.

Emery (St. Joseph Stake), Graham County, Arizona, a settlement of the Saints on the Gila River, was organized as a branch in 1901, and named after its namesake in Utah.

Emigration Ward (Liberty Stake), Salt Lake City, Utah, is an outgrowth of the First Ward of Salt Lake City, and was organized as a ward in 1909. It was named Emigration Ward because of its location a short distance below the mouth of Emigration Canyon, through which the "Mormon" pioneers entered Great Salt Lake Valley in 1847.

Enoch (Parowan Stake), Iron County, Utah, was originally settled in 1851 and called Elkhorn Springs. Later it became known as Johnson's settlement, thus named in honor of the first settler, Joel E. Johnson, and his sons. But in 1884,, when a postoffice was established there it was called Enoch, a name suggested by the fact that some of the Saints (principally the Johnson family) lived together in the so-called United Order, or the Order of Enoch.

Ensign Ward (Ensign Stake), Salt Lake City, Utah, was organized as a ward in 1913, by the division of the Twentieth Ward, and named Ensign, owing to its location, not far from Ensign Peak, which previously had suggested the same name for Ensign Stake.

Enterprise (Morgan Stake), Morgan County, Utah, a farming settlement, was first located in 1862, and when a townsite was surveyed in 1865 it was named Enterprise as a compliment to the enterprising community who founded it. The settlement was organized as a ward in 1877.

Enterprise (St. George Stake), Washington County, Utah. was founded a few years ago when the settlement of Hebron (located on Shoal Creek) was moved down to the edge of the desert at the mouth of Shoal Creek Canyon, where a new settlement was quickly built up, the people by their industry and energy earning the praise that the name suggests. Originally the new settlement, like the older one on the same creek, was called Hebron, but was changed Oct. 19, 1905, to Enterprise.

Ephraim (South Sanpete Stake), Sanpete County, Utah, was first settled in 1854, and called Pine Creek. Later, when the people fortified as a protection against Indians, it was called Fort Ephraim, and still later Ephraim. When the Sanpete Stake of Zion was organized in 1877, Ephraim became the headquarters of that stake and remained thus till the Stake was divided into the North and South Sanpete Stakes, in 1900. Since 1877 Ephraim has been divided into two wards, namely, the Ephraim South and the Ephraim North wards. The settlement was named Ephraim in honor of one of the tribes of Israel. When it was first founded,

it was the intention to locate another town on the west side of Sanpitch River to be called Manassa, thus honoring both sons of Joseph who was sold into Egypt, but the contemplated town of Manassa was never built, although a few farm houses were erected to which the name of Manassa was locally given.

Ephraim (San Luis Stake), Conejos County, Colorado, was founded by the Saints in 1879, and like its namesake in Utah, called Ephraim, in honor of the tribe of Israel of that name. About the same time the sister town of Manassa was located near by, which became the principal "Mormon" settlement in the Conejos Valley and the headquarters of the San Luis Stake. Thus both the sons of Joseph of Bible fame were honored by the Latter-day Saints in Colorado.

Escalante (Panguitch Stake), Garfield County, Utah, was settled in 1875 and organized as a ward in 1877. The valley, in which the settlement is located, was originally called Potato Valley, from the fact that a species of wild potato was growing there when the first settlers came in. Later, the settlement was named Escalante after Silvestre Valez de Escalante, the Spanish friar and explorer, who, in 1776, visited parts of what is now Utah.

E T City (Tooele Stake), Tooele County, Utah, is a village founded in 1854 and organized as a ward in 1877. The little settlement, which is situated near the southeast corner of the Great Salt Lake, was named E T City, in honor of the late Apostle Ezra Taft Benson who first located the place.

Eureka (Tintic Stake), Juab County, Utah, is a mining camp centrally located in Tintic Valley where precious ore was first discovered in 1869. A number of Saints who were employed around the mines were organized as a branch in 1883 and as a ward in 1893. The place was named Eureka after a number of other towns of the same name in different parts of the United States. The word "Eureka" is of Greek origin and stands for an exclamation, meaning "I have found it," which must be a phrase used frequently by miners who are looking for precious ores.

Evanston (Woodruff Stake), Uinta County, Wyoming, came into existence in 1868 as a station on the Union Pacific Railroad when that road was first built. The Saints who located there were organized as a branch in 1872 and as a ward in 1877. The town was named after a Mr. Evans, who was associated with the building of the railroad.

Fairfield (Alpine Stake), Utah County, was founded in 1855 by Saints, and practically taken possession of in 1858 by U. S. soldiers under Gen. Johnston, and named Camp Floyd in honor of John B. Floyd, Secretary of War under President Buchanan. After Mr. Floyd joined the southern confederacy, the name was changed to Fort Crittenden, in honor of John Jordan

Crittenden, a senator from Kentucky, and father of the so-called Crittenden Compromise Bill. When the soldiers left, in 1861, the place became a small farming village named Fairfield, the first syllable of the word "fair" being suggested by the beautiful location of the settlement and the other syllable "field" being chosen to honor the name of Amos Fielding, under whose direction the settlement was first founded in 1855.

Fairview (North Sanpete Stake), Sanpete County, Utah, was first settled in 1859, and called North Bend, because the Sanpitch River in its course at this point makes quiet a bend. Later it was called Fairview because of its location in the north end of Sanpete Valley commanding a fine view of said valley looking south and southwest.

Fairview (Star Valley Stake), Lincoln County, Wyoming, is beautifully situated in Star Valley, at the mouth of Crow Creek Canyon. It was first settled in 1885, organized as a branch in 1888 and as a ward in 1889. Because of its location overlooking the beautiful valley in its entirety it was named Fairview by the early settlers.

Fairview (Oneida Stake), Franklin (formerly Oneida) County, Idaho, was settled in 1879 and organized as a ward in 1884. It is located immediately north of the boundary line between Utah and Wyoming, and was named Fairview because of its location commanding an unobstructed view of Cache Valley in its entire lenght, both north and south.

Farmers Ward (Granite Stake), Salt Lake City, Utah, was organized as a ward in 1877 and named because nearly all the inhabitants in that locality at that time were farmers. The ward includes a part of what was called the Five-Acre Survey, now forming the southern part of Salt Lake City.

Farmington (South Davis Stake), Davis County, Utah, is the county seat of Davis County, and was first settled in 1847. For several years the place was known as North Cottonwood Creek, one of the small streams rising in the mountains east and supplying the settlement with water. Later, the flourishing settlement was named Farmington because of the excellent opportunities afforded the husbandman for raising grain, vegetables and fruits of every description.

Farnham (Yellowstone Stake), Fremont County, Idaho, is a farming district inhabited by Saints who were organized as a ward in 1906. The settlement was named Farnhum in honor of an early settler.

Farr West (North Weber Stake), Weber County, Utah, is an outgrowth of Harrisville, and was organized as a ward Nov. 30, 1890. It was named Farr-West in honor of Lorin Farr, the first president of the Weber Stake, and Chauncey W. West, formerly Bishop of the whole of Weber County.

Fayette (South Sanpete Stake), Sanpete County, Utah, was first settled in 1861, and called Warm Creek. It was vacated in 1866 because of Indian troubles, but re-settled soon afterwards permanently. Originally the little settlement constituted a part of the Gunnison Ward, but was organized as a separate ward in 1877 and named Fayette, after Fayette, Seneca County, New York, where the Church was organized in 1830.

Ferron (Emery Stake), Emery County, Utah, was first settled in 1877 and organized as a ward in 1879. The settlement is situated on Ferron Creek, which stream had previously been named in honor of A. D. Ferron, pioneer surveyor of Cache Valley.

Fielding (Bear River Stake), Box Elder County, Utah, is an outgrowth of Plymouth Ward, and when that Ward was divided, in 1891, the south part was known for several years as South Plymouth. This name was subsequently changed to Fielding in honor of the late President Joseph F. Smith, whose middle name was Fielding (his mother's maiden name).

Fish Haven (Bear Lake Stake), Bear Lake County, Idaho, is a fine little hamlet, beautifully situated on the west shore of Bear Lake. It was settled in 1864, organized as a Ward in 1877, and called Fish Haven from the beginning. The place is a fine pleasure resort for people who are fond of fishing, as Bear Lake abounds with fish of different kinds.

Forest Dale (Granite Stake), Salt Lake County, Utah, is an outgrowth of Sugar House Ward, and was organized as a separate ward in 1896. The name was suggested by the great number of orchards and groves of shade trees which abound in that part of Salt Lake Valley, and particuarly because of the so-called Forest Farm which had been laid out there by the late President Brigham Young.

Forest Dale (Snowflake Stake), Navajo County, Arizona, situated on the south slope of the Mogollon mountains, was settled by Saints in 1878, but vacated by them in 1880, because the place was supposed to be within an Indian reservation. The little settlement represented a very pleasant nook in the mountains, and the Saints gave up their possessions there with many regrets. The name was suggested by the location of the settlement near the forest covering the Mogollon mountains.

Fountain Green (North Sanpete Stake), Sanpete County, Utah, was first settled in 1859 and organized as a ward in 1877. The place was originally known as Uintah Springs, in which Silver Creek rises and is at once a stream large enough to run a mill. Later the place was called Fountain Green because of the green grass or meadow patches found by the early pioneers near and below the springs, where the town is now built.

Fox Creek (San Luis Stake), Conejos County, Colorado, is a small settlement founded by Saints in 1887 and named Fox

Creek owing to the unusual large number of foxes and other mammals roaming through that part of the country before it was settled by whites.

Francis Ward (Wasatch Stake), Summit County, Utah, is an outgrowth of Woodland Ward, which was an outgrowth of Kamas Ward. Francis is a farming district organized as a Ward in 1899, and named in honor of the late Apostle Francis Marion Lyman.

Franklin (Oneida Stake), Franklin (formerly Oneida) County, Idaho, was first settled in 1860 and named in honor of Apostle Franklin D. Richards. Franklin is one of the many flourishing settlements in Cache Valley, and is the oldest permanent Anglo-Saxon settlement founded in what is now the State of Idaho.

Franklin (St. Joseph Stake), Graham County, Arizona, is a small farming settlement founded in 1885, organized as a branch in 1897 and as a ward in 1898. The settlement was named in honor of the late Apostle Franklin D. Richards.

Fredonia (Kanab Stake), Coconino County, Arizona, was first settled in 1885, organized as a branch in 1890, and became a ward in 1894. When the townsite was first surveyed in 1886 it was called Fredonia, which name was suggested by the hope of freedom from prosecution under the Edmunds-Tucker law.

Freedom (North Sanpete Stake), Sanpete County, Utah, is a small farming village first settled in 1871 and originally called Draper, in honor of a family by that name who were among the early settlers of the place. A ward was organized in 1877, and the place named Freedom, a favorite cognomen among Americans who love freedom, liberty and equal rights.

Freedom (Star Valley Stake) is a small settlement situated in the lower Salt River Valley, partly in Idaho and partly in Wyoming, the principal street runnig north and south, being the boundary line between the two States. The place was first settled in 1879 and organized as a ward in 1891. It was called Freedom from the beginning, the founders of the place intending it to become a place of refuge and safety for those of the brethren who were being arrested and prosecuted for infractions of the so-called Edmunds law.

Fremont (Wayne Stake) Wayne County, Utah, is a farming settlement situated in the north end of Rabbit Valley. It was first settled in 1876, organized as the Spencer Branch in 1876, and became a ward in 1887, named Fremont, in honor of the renowned explorer and frontiersman John C. Fremont, who had already been honored through the changing of the name of the Dirty Devil River to that of Fremont.

(To be continued.)

WASHINGTON'S SWEDISH ANCESTRY.

On December 11, 1782, the Societas Scandinaviensis gave a farewell dinner in Philadelphia to the Swede, Count von Fersen, who later on conducted the unfortunate flight of Louis XVI and Marie Antoinette, ending in their arrest at Varennes, and to the Swedo-Finn, Count von Sprengtporten. Both these men had performed valuable military services in the Revolution and had already received from Washington himself the order of the Cincinnati for their valor. At this dinner Washington acknowledged his pleasure at being present among people of the blood of his forefathers.

According to *Sweden-America*, the organ of the Swedish Chamber of Commerce here, genealogists claim descent for Washington from a family which left Scania, Sweden, at the time of the Norse migrations to Britain. They were the Wassings, founders of a community in Durham County, England, whose name passed through the variations of Wassington, Wessyngton, Wissington, Weissington, Wuestington, Whessington, Wasengtone, and Wassington, to become finally the cognomen Washington.

That Swedes should lay claim to Washington may surprise most Americans; however, the Scanians, in this country at least, celebrate the birthday of Washington as that of a blood-brother—a prerogative to which they no doubt are well entitled in the light of the proverbially truthful Washington's own asseveration of his Swedish origin.

Swedish admiration for America and American statesmen has been second only to the French.

Swedish literature contains many poems on American themes, not a few on the heroic figures of Washington and Lincoln. The best known Swedish verses on Washington were written by Archbishop J. O. Wallin (1779-1839). In these he bids the Swede drink a cup of kindness to the memory of the then recently deceased Father of his Country, and continues:

Where high in honor's Pantheon
  Thine own Gustavus Vasa dwelleth,
There sets he his great Washington;
  With equal pride each bosom swelleth.

Commenting at length on the venerable Washington's role in America's successful war for freedom, he concludes:

Our thoughts go pilgrims to his tomb,
  The hero's grave wherein he lieth;
No fragrance there from fragile bloom
  Distils, nor weeping willow sigheth;
There hovers zeal for law and state,
  And liberal humanity,
And heritage of lasting hate
  For violence and vanity!

—*Am. Review of Reviews.*

NOTES ON NORTHERN EUROPEAN GENEALOGY.

By Hyrum Kay, Pocatello, Idaho.

I have been privileged to have access to genealogies compiled in the twelfth century by Saxo Gramaticus, the Danish historian of that date, who wrote by appointment of, if not by, the government, at least by influential ecclesiastical officials, and succeeded in producing 16 volumes, which fate decreed should lie dormant for 300 years, to again come forth in our day through the power of the press.

Curiously enough, similarly engaged was his contemporary, Snorre Sturlasson, the Icelandic historian and man of letters, who gathered and compiled the greater part of the two volumes of the Eddas or "Grand Mother's Tales."

Thus several volumes contain many genealogies that purport to go back to the settlement of northern lands, or at least to the time they became organized governments, possessed of written language, learning, and stability to maintain national existence.

The one problem that confronts the present-day generation is the difficulty to ascertain within reasonable probability in what year or period those persons lived and died. In former ages there appears to have been no need of dates, according to the modern calendar, and very probably the people of long ago could not of their own knowledge say in what year they lived, except in measured zones with reference to contemporary rulers or events.

The present generation, however, have access to knowledge not available to the ancients, which, when correctly and intelligently applied to today's problems, will go far towards solving dates for living actors.

So I say that it devolves upon this generation to do for our forebears what they could not do for themselves, that is, for us to say that our progenitor lived about such a year and probably died within a 100-year period.

In other words reduce this problem to the generation meter, as recorded for our guide in the book of Genesis.

Luke gives us a list of 75 forebears to the Christ. No one can tell with a certainty when those persons lived and died, but, it is well for us to know that they did live. What are "the generations" from the Christ to the present era, say 1925, based upon a generation meter of 25 years to parenthood as an average to the 1,000 in statistics? The answer is, 75 persons or fathers.

Statistics will support the claim for human life a marriage between ages 20-30, and family of five children to the family figured by the thousand.

Now there are recorded a good many characters in northern European countries, forebears to the Scandinavian, American and English nations that cover several generations of time—say about 1,500 years, about 500 years B. C., and 1,000 A. D., or even 300 B. C., and 1,200 A. D.

Comparatively few can trace their forebears beyond the 11th century, when William the Conqueror, by statute, made it a fixed custom to create and maintain a family name.

If agreeable I will offer occasionally notes, compilations and genealogies of those worthy ancients, and assign them a probable date, and reasons for the same.

Saxo Gramaticus lived about 1150 and died about 1225. He was the first great Danish historian and writer, and secretary to Archbishop Absolom of Lund. (Londinum Gothorum, a city of Gothland, in the extreme south of Sweden, rated the oldest city in Scandinavia and for a long period the capital of Denmark.) Very little is known of his life or ancestry. He was probably born in Zealand, and probably lived to be three score and ten. Some claim he died in Roskild.

"Framaticus" is not a surname, but is an added appelaiton to the then common name of Saxo and means: Saxo the Learned. The index to his birth year we gain by a casual reference in his preface to the Historica Danica. He refers to his grandfather serving (probably as "kingsman") to King Waldemar the First, who reigned 25 years, 1157-1182.

"Wherefore, Waldemar, faithful prince and father of all, shining light of thy land, whose lineage, most glorious from times of old, I am now to relate, I beseech thee let thy grace attend the faltering course of this work. . . . Moreover, I, bound, by an old and inherited duty of obedience, have set my heart on fighting for thee, if it be only with all the forces of my mind; my father and grandfather being known to have served thy illustrious sire in camp with loyal endurance of the toils of war. . . .

"And I would not have it forgotten that the more ancient of the Danes, when any notable deeds of mettle had been done, were filled with glory and imitated the Roman style; not only by relating in a choice kind of composition, which might be called poetical work, the roll of their lordly deeds; but also by having graven upon rocks and cliffs, in the characters of their own language, the works of their forefathers, which was commonly known in poems in their mother tongue. . . . Men who thought they lacked acquaintance with the speech of Rome, were yet seized with such a passion for bequeathing some record of their history, that they encompassed huge boulders instead of scrolls, borrowing rocks for the usage of books."

"Nor may the pains of the men of Thule be blotted in oblivion; for though they lack all that can foster luxury (so nat-

urally barren is the soil), yet they make up for their neediness by their wit, by keeping continually every observance of soberness, and devoting every instant of their lives to perfecting our knowledge of the deeds of foreigners. Indeed, they account it a delight to learn and to consign to remembrance the history of all nations, deeming it as great a glory to set forth the excellence of others as their own. Their stores, which are stocked with attestations of historical events, I have examined somewhat closely, and have woven together no small portion of the present work by following their narrative, not despising the judgment of men whom I know to be so well versed in the knowledge of antiquity —Saxo's Preface, Book 1, Narraena, Viking Edition.

Saxo speaks of Dudo, the historian of Normandy, who considers that the Danes are sprung and named from the Danai.

He refers to Bede (673-735) "Bede, no mean figure among the writers of the church, who was a native of England, and made it his care to embody the doings of his country in the most hallowed treasury of his pages; deeming it equally a religious duty to glorify in writing the deeds of his land, and to chronicle the history of the church."—Saxo Gramaticus, Book 1, page 91, Norraena, Viking Edition.

THE GATHERING OF GENEALOGY.

In reply to an inquiry as to what one must do to obtain genealogical information, we give the following:

Your letter of inquiry regarding how you may obtain your genealogy is so indefinite that we are unable to reply definitely to it. There is no one general way by which people may obtain their genealogy. Many conditions enter into the consideration of this important work. Among these are the amount of information you already have and the country from which your people originally came. If your people are from England, then we must know from what shire (county) and if possible from what parish in the shire, otherwise we will not know where to begin the search. If they are from the New England states, we must also know from what part they came. Of course, if you are fortunate to have had someone of your family gather, compile, and print a family genealogy, we can usually tell you of that fact and perhaps put you in the way of getting a copy, if it is to be had. The great bulk of our books are from England and the eastern part of the United States. With the information mentioned at hand, we can by a little examination, determine if there is liklehood of finding many of our names in our books. If, as your name implies, your family is from one of the Scandinavian countries, we can not offer you much in the way of printed

records, as there is very little genealogy published in those countries, and of course, we cannot get possession of records other than those which are printed and for sale. Your recourse, therefore, would be to the original records in the old country from whence your people came; and someone would be required to visit these records, inspect them, and copy from them those names which belong to your family. For this kind of work in Denmark we can refer you to Hofman Bang, Landsarkivet, Viborg, Denmark, who has access to records in the northcentral part of Denmark, and to Mrs. Marie Wright, Brandes Alle 1, Copenhagen, who does research work in the district included in Copenhagen, Falster, Sealand, Bornholm, Moen, Falster, and Lolland. Oscar Lindbo, Osterhousegade 27, Christiania does research work in and about Christiania. The best result from Sweden at present is obtained by correspondence. C. A. Carlson, 47 East South Temple street, Salt Lake City, Utah, will help any who wish to get into communication with Swedish sources of information.

We westerners live in a new country—genealogically speaking, in a very new country. Either we, or our parents, or our grandparents came to this country from some other and older state or country. A hundred years would cover the record period of our history. We have no ancient church yards or moss-grown tombstones, or records which are crumbling to dust through the wear of time. Therefore, in order to obtain any extended genealogical records, we must go elsewhere for our information—we must go to the countries where we or our forefathers came from.

This obtaining of genealogical data from a distance is done largely by correspondence. Personal visits are expensive, and often unsatisfactory. Frequently a properly written letter, persistently and wisely followed up, will bring as great results as the more costly personal visit. But much depends on the letter, and letter-writing for the gathering of genealogy should be given careful attention. To such as contemplate trying to obtain genealogical information through correspondence, the following suggestions are offered: As a rule, it is a task for people, not accustomed to writing to answer letters. This should be borne in mind when writing to such, and the answering of a letter should be made as easy as possible. Whenever possible an addressed, stamped envelope should accompany the inquiry. The nature of the information desired should be made as clear as possible. A printed form, stating just what is desired, is especially serviceable for this. Such a form should be inclosed with the letter. The form may be partly filled out with what information the searcher already has, on the theory that one should not ask another, and usually a stranger, to do something which one can himself do.

Genealogists who have done any considerable research by correspondence realize the advantage of a printed form; they,

therefore, have drawn up forms which suited their purpose; and of course, each genealogist thinks his own form is the best. The forms which professional genealogists "invent" are frequently so complicated that they become difficult of understanding to the non-genealogical mind; then they become more of a hindrance than a help.

The Genealogical society of Utah has often been asked to recommend the best forms for the gathering of data. Not finding any suited to the purposes of the average genealogical worker, the society, taking the best ideas from the many forms obtainable, has drawn up and had printed forms which combine simplicity with definiteness and completeness. One of the forms is for the gathering of the data required to do work for the dead, calling only for names of parents and children with dates and place of birth and date of marriages and deaths. The other form is intended to help those who wish to gather the names of their family, more especially the living, into a family record book, and it calls for such headings as are found in the individual record book, recommended to all families in the Church. In this form a separate sheet is provided for the husband and one for the wife as also for each adult, member of the family. The husband's sheet calls for dates of various ordinations to the priesthood, to the setting apart to various missions, callings, etc. The children are called for only on the mother's sheet, which also has headings for the various offices to which women are called.

It is confidentially hoped that these sheets will prove a help to all who are gathering their records, both of their dead and of their living relatives. The forms are for sale at the office of the Genealogical society of Utah, and will be sent postpaid to any address at ten cents a dozen or 65 cents a hundred. When ordering, state definitely what kind are wanted. The first sheets are known as "Family Record Sheets;" the second form is known as "L. D. S. Individual Sheets," (a) for the father, (b) for the mother.

Our ancestors, our posterity, to the remotest ages of antiquity, or of future time, are all brought within the circle of our sphere of joys, sorrows, interests, or expectations; each forms a link in the great chain of life, and in the science of mutual salvation, improvement, and exaltation through the blood of the Lamb.—*Parley P. Pratt.*

BOOK REVIEW.

Morgan. Descendants of Thomas Morgan, b. 1756, and his wife, Jane Jenner, b. 1767. These two sailed for America during the French Revolution, but their ship was captured by the French, and they, with other passengers, were imprisoned in Paris, and sentenced to death by the guillotin. An order was issued freeing the women, and Thomas Morgan, disguised as a woman, also escaped. Making their way back to England, they set sail in an American ship and arrived without mishap. The pedigree of this interesting character is given in a well-arranged chart by Reginald B. Henry, 511 Fairfax Ave., Norfolk, Va. Mr. Henry has also kindly sent in another chart containing brief genealogies of the following families: Beverley, Bland, Boling, Burke, Byrd, Carter, DeJarnette, Meade, Randolph, Ruffin, Shippen, Skipwith, Taylor, Willing, and Worneley.

History of the First Presbyterian Church of Babylon, L. I. By James W. Eaton. This is a creditably compiled book of 64 pages which contains much genealogical information. The price is $1.25. Address the author, Babylon, N. Y.

Wisner. The Wisners in America, and their kindred. A Genealogical and Biographical History; by G. Franklin Wisner, B.S., 7 and 9 East Baltimore St., Baltimore, Md; cloth; 8 Vo., 270 pages. Price, $5.00.

"The author say: Johanes Weesner, of Switzerland, was the progenitor of most of the Wisners now living in this country. He came to America about 1714 with 10,000 troops of Queen Annie's Swiss contingent, who had fought against Louis XIV of France, under the Prince of Orange and later under the Duke of Marlborough."

The first part of this interesting volume is taken up with biographical sketches of the prominent Wisners. The latter part of the book consists of 66 charts of the various lines of the family. The chart arrangement makes the family relationship easy to understand. The book is well made and printed, and is a credit to the compiler, representing as it must an immense amount of work.

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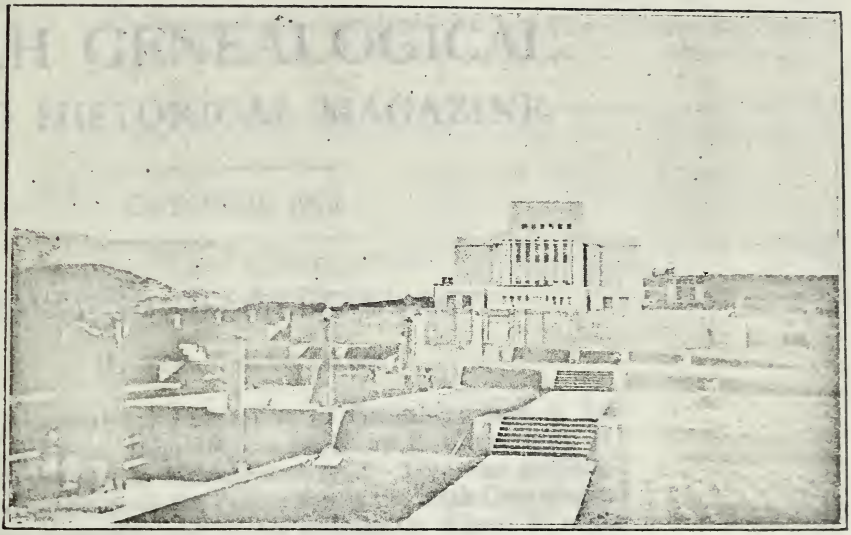

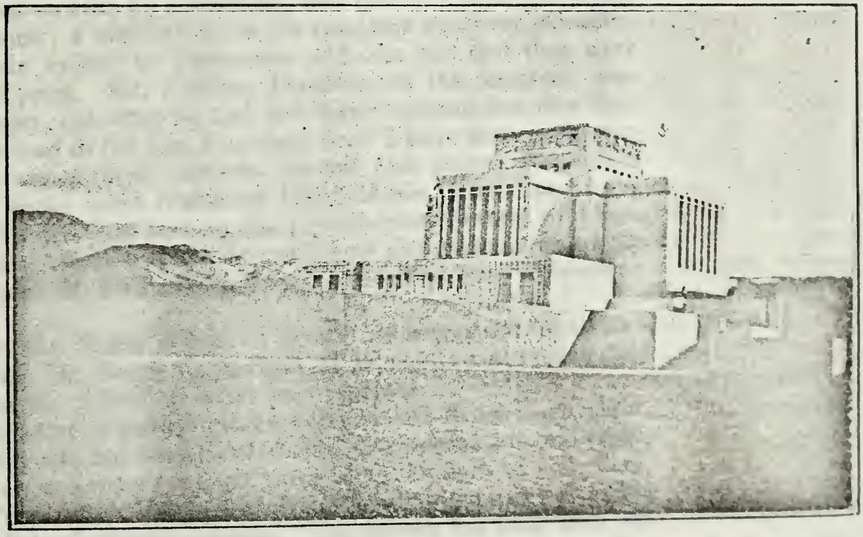

Latter-day Saint Temple at Laie, Oahu, Hawaiian Islands.
Upper picture, front view, showing grounds; lower picture, corner view.

THE
UTAH GENEALOGICAL
AND HISTORICAL MAGAZINE.

OCTOBER, 1919.

SANDWICH ISLAND GENEALOGY.

By Susa Young Gates.

At the International Federation of Genealogy held in San Francisco, California, July, 1915, a paper by B. Cartwright, Jr., Ph. B., on Genealogy in Hawaii was read. This was published both in the proceedings of the Federation in the Utah Genealogical and Historical Magazine, and is now included in chapter 15 of the Surname Book and Racial History. The paper refers incidentally to the history written by Fornander, and quotes a little genealogy from that book. I inquired, after the congress was over, concerning the books written by Fornander and was told that they were long out of print. Mr. Phillips, President of the congress, who read the paper, said that he had had these volumes but that they had been burned in the San Francisco fire. I have been endeavoring to get trace of these books for the last four years. Recently a set of the books were found by Elder Miner, President of the Honolulu branch, and sent to the Genealogical Society of Utah. They contain, however, only the traditions and genealogies of the Maori peoples of New Zealand who are called the "Polynesian Race."

Finally Mr. Frank Wilder of Boston recommended me to correspond with Mr. Bruce Cartwright of Honolulu concerning this matter, and the following letter was received:

"Your letter of genealogical inquiry to Mr. Bruce Cartwright, of Nov. 30th last, has been handed me for consideration and reply, and in doing so I must untangle some of the threads of your data. Perhaps Fornander's 'Polynesian Race' is what you refer to as his 'History of the Sandwich Islands.' The former has long been out of print and commands a high figure; the latter, at one time planned for, never appeared. His subsequent labor was given to collecting the folk-lore of the islands. This was purchased some years after his death by Chas. R. Bishop, and is now just being

published with translation and notes by the Bishop Museum, in qto. form, under the title of 'Fornander Collection of Hawaiian Antiquities and Folk-Lore.' Vol. 1, with copious index for its three parts, is complete, and part 1 of the second vol. is issued, with other portions to follow. There will be three vols. in all, of over 600 pages each. Their price, with postage, will range about $6.50."

"Possibly Mr. Ed. Henriques, of the genealogy board of our Historical Society might be able to help you on Kamehameha or Young information.

"Thomas G. Thrum."

Here is the review of the work, as prepared by the Hawaiian Genealogical Society, and as it is vitally interesting to our Hawaiian Saints and missionaries, especially at the present time, we will give it space here:

"REVIEW.

'"Fornander's Collection of Hawaiian Antiquities and Folk Lore.'"

"We have now received the third and last part of this valuable publication issued as 'Memoirs, Vol. IV., of the Bernice Pauahi Bishop Museum of Honolulu,' Hawaiian Islands, and heartily congratulate that most excellent museum on its liberality in thus making known to the world at large, and to Polynesian scholars in particular, this exceptional collection of Polynesian literature.

"The three numbers of 'Memoirs' form a volume, twelve by ten inches, of 609 pages, with an exhaustive index of 52 pages in addition. These traditions were collected by the late Abraham Fornander, of Hawaii, and form the basis of his great work on 'The Polynesian Race,' 1878. From his position as a judge of the High Court, Fornander was in touch with the most learned of the old Hawaiians, and many of them were persuaded to write down their history, etc., as handed down by their forefathers. These original documents are given in the work before us, expressed in the Hawaiian dialect, with the translation into English on opposite pages. The early part of the work was—we understand—translated and supervsed by our late member, W. D. Alexander, LL. D., but the bulk of the work is due to the careful translation of Mr. Thomas G. Thrum, of Honolulu.

* * * * * * * * *

"The traditions embodied in this volume on the origin of the people do not appear to be so full and precise as those of the Maori people of New Zealand. There is in the first mele, or song, given in the book, an indication that the current beliefs pointed to the people being, in their minds, autochthrones on the Hawaiian islands, in which they resemble the Samoans. * * *

"On page 28 is to be found the Hawaiian account of their first encounter with white people (haole), which is embodied in an ancient chant in reference to Kualii (Tu-ariki in Maori form of letters), a former king of Hawaii. It is not now clear when this chieftain flourished, but still, evidently long ago. Does this reference to a white race, with a strange language, refer to the visit of the Spanish in the early sixteenth century? Or, as the story says, the strangers were seen in Tahiti, does it refer to the Indonesian Tawhiti alluded to above? There can be no reasonable doubt that the old Hawaiian voyagers were quite capable of reaching Indonesia guided by the knowledge of the route handed down by their ancestors who came from there originally, and here they might have met some of the early Portugese explorers who were in Indonesia as early as 1509. These haole might even have been Chinese, who frequented the Archipelago as early as the first century of the Christian era, if not before. Fornander mentions (Vol. II., page 25) some white foreigners brought to Hawaii by Paumakua. This is probably the same man as Paumatua of New Zealand tradition, a noted voyager who flourished some twenty-five generations ago. However, these are questions surrounded by uncertainties.

"The bulk of the traditions are naturally local in color, but no doubt, as is often the case, some have been localized, whilst in reality the events took place in far distant countries before the people settled in Hawaii. For example, the search of Aukelenuiaiku (or, to express his name in Maori form, Autere-nui-a-itu) for 'The water of life of Kane' (Te Waiora a Tane, in the Maori tradition) is certainly older than the Hawaiian settlement.

"We are given in these traditions much relating to the period of the long voyages of the Hawaiians, and here we come across other ancestors of the New Zealand Maoris, particularly in the persons of Olopana and his wife Ru'ukia, who are no doubt identical with Tu-Koropanga and his wife Rukutia, who flourished some twenty-seven generations ago in the Eastern Pacific, according to Maori history. Such identities of names tend to show the close connection of branches of the race now separated by the width of the Pacific.

"There is one thing that causes some surprise in this series of legends, and that is, the absence of the well-known traditions in reference to Kahai (Maori Tawhaki) and of Maui. And yet both ancestors were known to the Hawaiians, for they enter into the genealogical table on page 25; and Mr. Westervelt in his little book, 'Maui the demi god,' has preserved a great deal relating to the latter from Hawaiian sources, Fornander has suggested that Kahai, his father, son and grandson were inter-

polated on the Hawaiian lines from southern genealogies, and this seems probable from the period in which they appear on the Hawaiian lines.

"Altogether the appearance of this series of traditions marks a stage in the history of the Polynesian race to which the future historian must refer for much that is not elsewhere to be found. We congratulate Mr Thrum on his labors, but wish he had seen his way to separate the 'article' from the 'noun' in proper names, and to have divided some very long names into their component parts by hyphens. Of course we know he was only following those who originally reduced the language to writing, but some of the names prove very difficult of pronunciation to those not having a knowledge of Polynesian languages."

How strange are the hand dealings of the Lord! For twenty years this Hawaiian genealogist and antiquarian has been at work on the preparation of this book; and now, with the completion and approaching dedication of the Hawaiian Temple, comes the publication of this master work for the people of that nation. "God moves in a mysterious way, His wonders to perform."

We wish, however, that these students had been conversant with the Book of Mormon and its statements regarding Hagoth and his ships as told as follows:

"And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth and built an exceeding large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

"And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

"And in the thirty and eight year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward.

"And it came to pass that they were never heard of more. And we suppose that they were drowned up in the depth of the sea. And it came to pass that one other ship also did sail forth; and whither she did go, we know not."—Book of Alma in Book of Mormon, Chapter 63, verses 5-8.

It is generally considered by Book of Mormon believers that the people in the ships of Hagoth who sailed westward into the Pacific ocean and were never heard of, found and settled the islands of the Pacific, and were the progenitors of the Hawaiians as well as of other Pacific Islanders.

We herewith present the following genealogical table as found in this Memoirs of the Hawaiians, Chapter 6 of Volume 6. The migration spoken of in the Book of Mormon occurred 55 B. C. It will be seen that there are 99 generations in this table, bringing it to Kamehameha, A. D. 1800, Allowing twenty-five years to a generation, this would bring the original Hawaiian settlers to about 55 years B. C. Might not these facts be more than an interesting coincident?

GENEALOGY OF OPUUKAHONA.

"In the genealogical tree of Opuukahonua it is not stated who his parents were, but it is stated in the genealogy of Kualii that Opuukahonua came to live in Hawaii when these islands were inhabited by human beings. Opuukahonua came with his two younger brothers, Lolomu and Mihi and one woman, Lana, and they became the progenitors of the people of Hawaii nei, and this is how they increased:

HUSBAND (KANE)	WIFE (WAHINE)	CHILD (KEIKI)
Opuukahonua Lolomu Mihi	Lana	Kanananuikumamao (k) Ohikimakaloa (w) Hekilikaaka (k)
Hekilikaaka	Ohikimakaloa	Nakolowailani (k) Ahulukaaala (w)
Mihi	Ahulukaala	Kapuaululana
Kapuaululana	Holani	Kekamaluahaku
Kekamaluahaku	Laamea	Lanipipili
Lanipipili	Laakeakapu Hinaimanau	Lanioaka Laakealaakona
Laakealaakona	Kamaleilani	Haulanuiakea
Haulanuiakea	Manau	Kahaloalena
Kahaloalena	Laumaewa	Kahaloalenaula
Laakealaakona	Laumaewa	Kamaiolema
Kahalolenaula	Kanehoalani Hinakului Kaihikapualamea	Kaiwilaniolua Kapumaweolani Kukonalaa
Kaiwilaniolua	Kanehoalani	Kalaniwahine
Kapumaweolani	Haweaoku	Manuiakane
Kukonalaa	Kaenakulani	Kalanipaumako
Pili Kalaniwahine	Malela	Kamakahiwa Makakaile Makakailenuiaola
Kamakahiwa	Loe	Kikenuiaewa
Makakaile	Paweo	Kalanimanuia

HUSBAND (KANE)	WIFE (WAHINE)	CHILD (KEIKI)
Makakailenuiaola Kikenuiaewa Kalanimanuia	Ewa	Kahiko Kupulanakehau (w) Kukalaniehu Kahakauakoko
Kahiko	Kapulanakehau	Wakea
Kukalaniehu	Kahakauakoko	Papa (w)
Wakea	Papa Hoohokukalani	Hoohokukalani Haloa
Haloa	Hinamanouluae	Waia
Waia	Huhune	Hinanalo
Hinanalo	Haumu	Nanakehili
Nanakehili	Haulani	Wailoa
Wailoa	Hikawaopuaianea	Kio
Kio	Kamole	Ole
Ole	Hai	Pupue
Pupue	Kamahele	Manaku
Manaku	Hikohaale	Kahiko
Kahiko	Kaae	Luanui
Luanui	Kawaamaukele	Kii
Kii	Hinakoula	Ulu Nanaulu
Nanaulu	Ulukou	Nanamea
Ulu	Kapunui	Nana Kapulani Nanaiea
Nanaiea	Kahaumokuleia	Nanailani
Nanailani	Hinakinau	Waikulani
Waikulani	Kekauilani	Kuheleimoana
Kuheleimoana	Mapunaiaala	Konohiki
Konohiki	Hikaululena	Wawena
Wawena	Hinamahuia	Akalana
Akalana	Hinakawea	Mauimua Mauihope Mauikiikii Mauiakalana
Mauiakalana	Hinakealohaila	Nanamaoa
Nanamaoa	Hinaikapaekua	Nanakulei
Nanakulei	Kahaukuhonua	Nanakaoko
Nanakaoko	Kohikohiokalani	Heleipawa
Heleipawa	Kookookumaikalani	Hulumalailani
Hulumalailani	Hinamaikalani	Aikane
Aikane	Hinahanaiakamalama	Puna Hema
Puna	Hainalau	Ua
Hema	Ulamahahoa	Kahai
Kahai	Hinauluohia	Wahieloa

HUSBAND (KANE)	WIFE (WAHINE)	CHILD (KEIKI)
Wahieloa	Koolaukahili	Laka
Laka	Hikawaolena	Luanuu
Luanuu	Kapokulaiula	Kamea
Kamea	Popomaili	Pohukaina
Pohupaina	Huahuakapalei	Hua
Hua	Hikimolulolea	Pau
Pau	Kapohaakia	Huanuiikalalailai
Huanuiikalalailai	Kapoea	Paumakua
	Molehai	Kuhelani
Paumakua	Manookalililani	Haho
Haho	Kauilaianapa	Palena
Palena	Hikawainui	Hanalaanui Hanalaaiki
Hanalaanui	Mahuia	Lanaakawai
Lanaakawai	Kalohialiiokawai	Laau
Laau	Kukamolimolialoha	Pili
Pili	Hinaauaku	Koa
Koa	Hinaaumai	Ole
Ole	Hinamailelii	Kukohu
Kukohu	Hinakeuki	Kaniuhi
Kaniuhi	Hiliamakani	Kanipahu
Kanipahu	Hualani	Kalahumoku
	Alaikaaukoko	Kalapana
Kalapana	Makeamalamaihanae	Kahiamoeleaikaaikupou
Kahiamoeleaikaaikupou	Kapohakauluhailaa	Kalaunuiohua
Kalaunuiohua	Kaheka	Kuaiwa
Kuaiwa	Kumuleilani	Kahoukapu Hukulani Manauea
Kahoukapu	Laakapu	Kauholanuimahu
Kauholanuimahu	Neula	Kiha
Kiha	Waoilea	Liloa
Liloa	Pinea	Hakau
	Akahiakuleana	Umi
Umi	Kulamea	Kapunanahuanuiaumi
	Makaalua	Nohowaaumi
	Kapukini	Kealiiokalaloa Kapulani Keawenuiaumi
	Piikea	Aihakoko Kumalae
Kealiiokalaloa	Makuahineopalaka	Kukailani

HUSBAND (KANE)	WIFE (WAHINE)	CHILD (KEIKI)
Kukailani	Kaohukiokalani	Kaikilani Makakaualii
Makakaualii	Kapukamola	Iwikauikaua
Keawenuiaumi	Koihalawai	Kanaloakuaana
Kanaloakuaana	Kaikilani	Kealiiokalani Keakealanikane Kalanioumi
Keakealanikane	Keliiokalani	Keakamahana
Iwikauikaua	Keakamahana	Keakealani
Kanaloakapulehu	Keakealani	Keawe
Kaneikauaiwilani	Keakealani	Kalanikauleleiaiwi
Keawe	Kalanikauleleiaiwi	Keeumoku Kekela
Keeumoku	Kamakaimoku	Kalanikupuapaikalaninui
Kekela	Haae	Kekuapoiwa
Kalanikupuapaikalaninui	Kekuapoiwa	Kamehameha

DESCENDANTS OF JOHN WALKER OF GRINGLEY, NOTTINGHAMSHIRE, ENGLAND.

By Mrs. Jane Jennings Eldredge.

(Concluded from page 113.)

12. Elizabeth⁴ Hopkins Walker *(George,³ John,² Thomas¹)* was the first of Utah born daughters of the Walker family; Henry, son of John, being the first Utah born son; both were born at Cottonwood, Salt Lake county. Her husband was a son of Phillip Gern (or Garn): Samuel Garn, born in Ohio, the 24th May, 1847. After many moves in the West, they settled at Rigby, Idaho. The first six children were born at Mendon, Utah, the following four at Park City, Utah.

i. Elizabeth Mary, b. 18 Nov., 1874; d. 18 Sept., 1875.
ii. Sarah Maud, b. 17 Nov., 1875; d. 4 Dec., 1875.
iii. Samuel James, b. 13 Oct., 1876.
iv. Della Ann, b. 12 Dec., 1877.
v. George Walker, b. 18 Sept., 1880.
vi Emma Walker, b., 7 Nov., 1882; d. 29 July, 1883.
vii. Cresstell Walker, b. 18 June, 1884; d. 18 Apr., 1890.
viii. Jane Walker, b. 17 Dec., 1885.

ix. Nathaniel Walker, b. 25 July, 1887; d. 6 Aug., 1905.
x. John Franklin, b. 30 Oct., 1888; d. 31 Oct., 1888.
xi. Zotia Walker, b. at Centerville, Utah, 19 May, 1892, m.
xii. William Martin, b. at Parleys Park, Utah, 28 Dec., 1893.
xiii. Lillie Ione, b. at Parleys Park, Utah, 7 July, 1895.
xiv. Cecilia Walker, b. at Park City, 12 Apr., 1897.

13. John Hopkins Walker *(George,³ John,² Thomas,¹)* brother of the two preceding, was born in 1855 at Salt Lake City. At his marriage, 11 April, 1882, he settled at Mendon, Utah, where his nine children were born. His wife, Helen Virginia Bigler, daughter of Andrew Bigler and Loretta Helen Smith, was born at Farmington, Utah, 1st Jan., 1865. John Hopkins Walker died in consequence of a runaway accident, 27 Mar., 1900. His children are:

i. Laura Virginia, b. 13 Feb., 1883, d. 28 Mar., 1883.
19. ii. George Andrew, b. 25 Sept., 1884; m. 6 Jan., 1909, Annie Laura Olsen
iii. John Wallace, b. 12 Dec., 1886; d. 9 Feb., 1887.
20. iv. Gerald Cecil, b. 23 Apr., 1888; m. 19 Apr., 1911, Camilla Veneta Ladle.
v. Vance Demont, b. 20 Jan., 1891.
vi. Jesse William, b. 23 Feb., 1893.
vii. Charles Henry, b. 27 Aug., 1895; d. 25 Apr., 1898.
viii. Cleopatra, b. 3 Mar., 1898; d. 4 Apr., 1898.
ix. Loretta Mary, b. 2 May, 1899.

14. Sarah Lavana Walker *(George,³ John,² Thomas¹)* was born in Salt Lake, 12 Sept., 1858, and there married to Charles Hughes, (son of Henry and Ann Howells of Mendon, Utah) born at Salt Lake, 12 June, 1858. Their marriage took place, 12 Dec,, 1879, in Salt Lake Endowment House; their seven children were born at Mendon, Utah:

i. Mary Ann Hughes, b. 14 Dec., 1879, m.
ii. Charles Walker Hughes, b. 8 June, 1881.
iii. Lavinia Hughes, b. 25 Sept., 1884.
iv. Henry Gorril Hughes, b. 15 June, 1886.
v. Edith Hughes, b. 26 Jan., 1889.
vi. John Owen Hughes, b. 26 July, 1893.
vii. Gladys Hughes, b. 10 June, 1895.

15. Frederick Walker *(John,³ John,² Thomas¹)* was born at Gringley-on-the-Hill, Nottinghamshire, England, in 1843. His mother was Priscilla Smith, born in England about 1822. With his parents and his brother George and his two uncles came to America in 1850. After the death of his mother at St. Joseph, Missouri, he lived with the family of his uncle George and with

them came to Utah across the plains in 1852. He married a native of Staffordshire, England, Sarah Lettley [d. of William and Eliza Lettley], born the 8th of June, 1841. Frederick Walker died the 31 July, 1906 at his home in Oxford, Bannock County, Idaho. His sons and daughters are:

21. i. **John William**, b. 25 Feb., 1867, Salt Lake.
ii. **Priscilla Jane**, b. 16 Nov., 1868, Mill Creek, Utah.
22. iii. **Frederick George**, b. 4 Aug., 1870, Mendon, Utah.
iv. **Mary Eliza**, b. about 1872; m. Mr. Gooch.
23. v. **Charles Henry**, b. 14 Sept., 1873, Mendon, Utah.
24. vi. **Frank**, b. 28 Sept., 1875, Mendon, Utah.
vii. **Joseph**, b. 10 Jan., 1878; d. 10 Apr., 1878.
25. viii. **Annie**, b. 10 Mar., 1879, Clarkston.
26. ix. **Albert**, b. 23 May, 1881, Oxford, Idaho.
27. x. **Susan**, b. 11 Sept. 1884; Oxford, Idaho.

16. **George Walker** *(John,³ John,² Thomas¹)* born at the old family seat, Gringley-on-the-Hill, Nottinghamshire, England. Emigrated with his parents to St. Joseph, Mo., where his mother died soon after. His father married again and came to Utah in 1852, in the Walker and Townsend Company. After coming to the Valley, George Walker lived with us, (in the family of William Jennings) until his marriage, which took place the 17th Aug., 1867, and after that he worked for father a number of years in the tannery and the flour mill. His wife Maria Deborah Kay, was a daughter of William Kay, the first Bishop of Kaysville. They lived in Ogden, where he died the 30th of Sept., 1905, they had two sons and two daughters as follows:

28. i. **George William**, b. 27 Feb., 1872.
29. ii. **Ethel May**, b. 13 Jan., 1875.
30. iii. **Vera**, b. 28 Oct., 1878.
31. iv. **Lee**, b. 24 Apr., 1886.

17. **Henry Walker** *(John,³ John,² Thomas¹)* was the first Utah-born son of the Walker family, having been born at Salt Lake City, 24 Nov., 1852. His parents moved to Genoa, Nevada, where he lives today (1919). His wife, Emma H. Crammer, daughter of William was born in Iowa, 15 Dec., 1873. Their children:

i. **John**, b. 3 Sept., 1894.
ii. **Arleen**, b. 17 Nov., 1896. (daughter.)
iii. **Irene**, b. 10 Dec., 1898.
iv. **Arthur**, b. 16 Mar., 1901.
v. **George F.**, b. 24 Sept., 1904; d. 19 Feb., 1905.
vi. **Raymond**, b. 1 Dec., 1905.
vii. **Ruth**, b. 13 Mar., 1909.
viii. **Berenice**, b. 14 Mar., 1911.

18. FRANK WALKER *(John,^{3} John,^{2} Thomas^1)* youngest son of Uncle John, born at Cottonwood, Salt Lake County, Utah, 20 Nov., 1857, married at Carson City, Nevada, October, 1896, Martha Gray, daughter of William D. Gray and Annie Coffee, born at Genoa, Nevada, 22 Feb., 1876; d. 19 June, 1913.

Children:

i. WESLEY FRANCIS, b. 28 Sept., 1897; Genoa, Douglas Co, Nev.
ii. MAUD EVELYN, b. 16 Jan., 1900; Genoa.
iii. DOROTHY MARGARET, b. 18 Mar., 1902; Genoa.
iv. HUBERT VINCENT, b. 11 Jan., 1907; Genoa.
v. LOYD JOHN, b. 10 June, 1913; Genoa.

19. GEORGE ANDREW WALKER *(John Hopkins,^{4} George,^{3} .John,^{2} Thomas^1)* b. 25 Sept., 1884 at Mendon, Cache County, Utah, m. Jan. 6, 1909. Annie Laura Olsen, b. 28 July, 1886 at Brigham City, Utah and daughter of Lars Olsen and Elizabeth S. Mortensen.

Children:

i. VERRILL VANCE, (boy) b. 27 Sept., 1909, Mendon, Utah.
ii. THORA VIRGINIA, b. 23 Dec., 1910; Mendon, Utah.
iii. AFTON WALKER, b. 18 July, 1913; Mendon, Utah.

20. GERALD CECIL WALKER *(John Hopkins,^{4} George,^{3} John,^{2} Thomas^1)*, b. 23 Apr., 1888 at Mendon, Utah, m. 19 April, 1911, Camilla Veneta Ladle, daughter of John Ladle and Susannah Trippett. born at Brighton, Salt Lake County, Utah, 14 Dec., 1891.

Children:

i. LEONA, b. 22 Jan., 1912, Mendon, Utah.
ii. LUELLA, b. 11 Sept., 1913; Mendon, Utah.

21. JOHN WILLIAM WALKER *(Fredrick,^{4} John,^{3} John,^{2} Thomas^1)*. His mother was Sarah Lettley of Staffordshire, England. His native town is Salt Lake City, where he was born 25 Feb., 1867. He married Betsy Selena Boyse, b. 15 Jan., 1876, at Oxford, Bannock County, Idaho.

Children:

i. GEORGE, b. 25 May, 1894; Cottonwood, Idaho.
ii. ALVIN RAY, b. 6 Nov., 1895; Cottonwood, Idaho.
iii. ELDON, b. 6 Oct., 1897; Cottonwood, Idaho.
iv. ARIEL FRANCES, b. 27 July, 1899; Cottonwood, Idaho.
v. MURIEL BOYSE, b. 10 June, 1901: Cottonwood, Idaho.
vi. LEONARD LEVON, b. 30 May, 1903; Waterloo, Montana, and died at Waterloo, Montana, 26 Aug., 1904.
vii. ELSIE, b. 19 June, 1905: Lovell, Wyoming.
viii. MARTIN FREDERICK, b. 23 Oct., 1907; Lovell, Wyoming.
ix. SARAH LOUIA, b. 6 Nov., 1910; Lovell Wyoming.
x. GOLDEN, b. 19 Feb., 1913; Lovell, Wyoming.

22. FREDERICK GEORGE WALKER *(Frederick,^{4} John,^{3} John,^{2} Thomas^1)*, b. at Mendon, Utah, 4 Aug., 1870; m. Abbie B. Elizabeth Howell, b. 6 Nov., 1872 at Oxford, Idaho, and died 6 Jan., 1898. No children.

23. CHARLES HENRY WALKER *(Frederick,^{4} John,^{3} John,^{2} Thomas^1)*, b. at Mendon, Utah, 14 Sept., 1873, m. Ellen Elvira, daughter of George Thomas and Elivra Marshal, b. at Franklin, Cache County, Utah, 6 Jan., 1875.

Children:

i. ELLEN ELVIRA, b. 23 Mar., 1894, at Oxford, Idaho, d. 27 June, 1902.
ii. PARLEY, b. 2 Oct., 1896, at Oxford, Idaho.
iii. MAY, b. 10 Aug., 1898, at Oxford, Idaho.
iv. VIOLET LILY, b. 18 Sept., 1900; Soldier, Idaho, d. June, 1902.
v. LEONARD HENRY, b. 27 Sept., 1902; Soldier, Idaho.
vi. ELVA PEARL, b. 12 Oct., 1904; Swan Lake, Idaho, d. 14 Oct., 1906.
vii. SUSIE, b. 11 Feb., 1907; Dempsey, Idaho.
viii. GEORGE THOMAS, b. 1 Nov., 1909; Franklin, Idaho.
ix. SARAH ETHEL, b. 6 Feb., 1914; Lava Hot Springs, Idaho.
x. FREDDIE GLEN, b. 8 Oct., 1916; Lava Hot Springs, Idaho.

24. FRANK WALKER *(Frederick,^{4} John,^{3} John,^{2} Thomas^1)* born at Mendon, Cache County, Utah, 28 Sept., 1875, m. Sarah Elizabeth Clements. b. 29 Mar., 1878 at Springville, Utah County, Utah.

Children:

i. FRANK ELWOOD, b. 2 Mar., 1900; at Oxford, Idaho.
ii. LUCY PEARL, b. 19 Aug., 1901; Oxford, Idaho.
iii. SARAH ELIZABETH, b. 10 Aug., 1903; Oxford, Idaho.
iv. ANNIE, b. 12 Dec., 1906; Bates, Idaho.
v. FAY ALTON, b. 28 July, 1908; Bates, Idaho.
vi. VERA, b. 19 May, 1910; Bates, Idaho.
vii. FREDERICK RUSSEL, b. 28 Aug., 1912; Bates, Idaho.
viii. ADA, b. 1 April, 1914; Bates, Idaho.

25. ANNIE WALKER *(Frederick,^{4} John,^{3} John,^{2} Thomas^1)*, b. at Clarkston, Utah, 10 Mar., 1879; m. Robert George, son of Andrew and Elizabeth Quigley, b. 13 Dec., 1878, at Swan Lake, Idaho.

Children:

i. FREDERICK ANDREW, b. 25 Aug., 1900; Swan Lake, Idaho.
ii. ROBERT HENRY, b. 10 July, 1902; Oxford, Idaho.
iii. WILLARD, b. 17 July, 1904; Swan Lake, Idaho, d. 10 Jan., 1905.
iv. RAY, b. 19 June, 1906; Swan Lake, Idaho.
v. ROY, b. 19 June, 1906; Swan Lake Idaho, d. 23 Dec., 1906.
vi. FRANK G., b. 9 June, 1909; Swan Lake, Idaho.
vii. EDGAR, b. 14 May, 1912; Swan Lake, Idaho.
viii. SARAH ELIZABETH, b. 9 Jan., 1913; Swan Lake, Idaho.
ix. IVIN, b. 5 Oct., 1915; Swan Lake, Idaho.
x. ELMER WAYNE, b. 19 June, 1917; Swan Lake, Idaho.

26. ALBERT WALKER *(Frederick,[4] John,[3] John,[2] Thomas[1])* born at Oxford, Idaho, 23 May, 1881; m. Elizabeth Ann King, b. 12 Jan., 1885 at Logan, Cache County, Utah.

Children:

i. CLARA ELIZABETH, b .28 Feb., 1904; Logan, Utah.
ii. THEODORE, b. 3 Nov., 1909; Logan, Utah.
iii. ALICE, b. 11 Sept., 1912; Logan, Utah.

27. SUSAN WALKER *(Frederick,[4] John,[3] John,[2] Thomas[1])* sister of the preceding is the youngest child of Frederick Walker and Sarah Lettley. Born at Oxford, Idaho, 11 Sept., 1884. She married Owen Elijah Kendall of Springville, Utah, b. in said place the 8th July, 1877.

Children:

i. OWEN FREDERICK, b. 17 Dec., 1904; Oxford, Idaho.
ii. SARAH ELIZABETH, b. 27 June, 1906; Oxford, Idaho.
iii. WILFORD FRANK, b. 3 Aug., 1908, Oxford, Idaho
iv. EVA LAPREAL, b. 20 Sept., 1910; Oxford, Idaho.
v. CLIFFORD LOVELL, b. 16 Aug., 1912; Oxford, Idaho.

28. GEORGE WILLIAM WALKER *(George,[4] John,[3] John,[2] Thomas[1])* son of George Walker and Maria Deborah Kay, was born at Ogden, Utah, 27 Feb., 1872. He married, 27 Aug., 1891 Selena Hull, b. 8 July, 1873.

Children:

i. DURO KAY, b. 9 June, 1892; W. Weber, Utah.
ii. ALTA, b. 7 Oct., 1893; Ogden, Utah.
iii. ETHEL JANE, b. 23 May, 1895; Ogden, Utah.
iv. ZELTA MARIE, b. 24 Oct., 1897; Ogden, Utah.
v. BLANCHE IRENE, b. 23 Nov., 1900; Ogden, Utah.
vi. CECIL, b. 16 Oct., 1903; Ogden, Utah.
vii. GLENN, b. 1 Mar., 1904; Ogden, Utah.
viii. FENTON, b. 28 Feb., 1907; Ogden, Utah.
ix. WILLIAM LA MAR, b. 30 Mar., 1910; Pocatello, Idaho.

29. ETHEL MAY WALKER *(George,[4] John,[3] John,[2] Thomas[1])* was born 13 Jan., 1875 at Ogden, Utah, and married Frank Elisha Alvord, 2 Aug., 1897, b. New York, N. Y. 7 June, 1867.

Children all born at Ogden, Utah:

i. FRANCES MAY, b. 16 Aug., 1899.
ii. MYRON WALKER, b. 4 July, 1902.
iii. WYLMA, b. 6 Sept., 1905.
iv. THERN, b. 6 Mar., 1908.
v. IRENE, b. 1 Aug., 1910.
vi. ...... b. 13 Nov., 1913.

30. Vera Walker *(George,^{4} John,^{3} John,^{2} Thomas^1)* was born at Ogden, Utah, 28 Oct., 1876 and married on the 25 Nov., 1900, George Douglas Wheat, b. 8 Nov., 1876 at Ogden, Utah.

Children:

i. Doris, b. 20 Mar., 1904, Ogden, Utah.
ii. Blaine Douglas, b. 2 Aug., 1912, Ogden, Utah.

31. Lee Walker *(George,^{4} John,^{3} John,^{2} Thomas^1)* the youngest child of George Walker and Maria Deborah Kay, was born at Ogden, Utah, the 29th April, 1886, and married 6 Aug., 1906 Sarah Belle Harrison, b. 7 Feb., 1887, at Ogden, Utah. She is the daughter of Jos. J. Harrison and Elizabeth Ann Tillotson.

Children:

i. Verlin Lee, b. 2 Feb., 1908, at Ogden, Utah.
ii. Norma, b. 21 Nov., 1914, at Ogden, Utah.
iii. Laurel K., b. 5 Nov., 1918, at Ogden, Utah.

HISTORY OF THE CALENDAR.

By George Hodges, D. D.

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People seem to have got on for a long time without any definite arrangement of dates. They counted the years over again with every new King, or at least with every new line of Kings, There is an echo of this ancient chronological system in the formula with which the President ends his Thanksgiving Proclamation: "In the year of our Lord one thousand nine hundred and nine, and of the Independence of the United States the one hundred and thirty-fourth." In Athens they measured time by the term of office of the president of the university.

This was convenient enough for the moment, but when men began to write the history of the past it was confusion worse confounded. The statement, "Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat, King of Judah," referred the reader to the chronicles of Judah; but there it said that Jehosphaphat began to reign in the one-and-fortieth year of his father Asa. As for

Asa, his rule began in the third year of his father Abijah, of whom it is said with a provoking accuracy of enumeration that he "waxed mighty and married fourteen wives and begat twenty-and-two sons and sixteen daughters." Abijah's reign began in the eighteenth year of Jeroboam, King of Israel. Thus we go back and back without arriving at any initial date.

The need of an initial date seems to have presented itself to the minds of the Greeks and of the Romans about the same time; for in the eight century before Christ each of these people, then at the beginning of their great history, adopted a definite year from which to reckon. The Greeks took 776, and called it the First Olympiad. That was the time, they said, when the Olympic games were made a regular event. Thereafter these games, of wrestling and racing, were performed every four years, which space made an Olympiad. It was as if New England should agree to date the years from 1852, when Harvard and Yale rowed their first race, on Lake Winnepesaukee. The Romans selected 753, and called it the year of the Foundation of the City. That was the time, they said, when Romulus began to build the walls of Rome. The year 1910 is the 2663rd since the Foundation of Rome, and is the second year of the 672nd Olympiad.

It is in the same half of the same century that we come upon the appearance of a fixed date in the affairs of Assyria. There was found, some time ago, a copy—indeed, several copies—of an Assyrian calendar. It contained an unbroken series of more than two hundred and fifty years. Each of these was given the name of a state official and is called from the fact an eponym, which means "named after." The accessions and conquests of the Assyrian sovereigns are set down in this calendar under the years in which they occurred. In one of these years there took place a total eclipse of the sun, so described and identified that astronomers are able to submit it to their calculations; for eclipses of the sun are, of course, calculable to the very day. It was thus found that that particular year of the eponym canon or calendar was that which we would call B. C. 763. There, then, was a date which definitely established the whole series of two hundred and fifty years.

Now the Assyrian sovereigns were at that time busy with invasions of the West—the West then meaning Syria and Palestine and parts adjacent; for this quarter-millennium ran from about 900 to about 650 B. C. And this, for the first time, gave clear dates to the Old Testament. When, for example, Assyrian inscriptions spoke of Ahab at a certain Assyrian date the year was found to be 854. Jehu paid tribute in 842. Sargon destroyed Samaria at the close of the year 722. Sennacherib besieged Jerusalem, in the time of Isaiah, in 701. Thus the year

of the Eclipse became to the history of the Jews what the year of the Foundation was to the history of the Romans, and the year of the Games to the history of the Greeks.

But the year One, according to which we translate these dates, how was that determined? Who arranged the Christian Era?

In the year 525 A. D. there was living in a monastery in Italy a learned monk called Dionysius the Little. It is uncertain whether the adjective which follows his name refers to the smallness of his stature or to the modest opinion which he had of himself; but he became possessed of a great idea. He felt that none of these methods of counting time was consistent with the importance of the Christian religion. He proposed to begin with the Birth of Christ. Dionysus was a mathematician and an astronomer as well as a theologian, and he made a calculation of that central date. From the best knowledge which he had he decided that Christ was born in the year of the Foundation 753, and that he accordingly took as the year One. Gradually the new idea made its way about Europe, and became general in France and in England in the eighth century. Thus the eighth century after Christ became the period of the adoption of a fixed date for Christendom, as the eighth century before Christ had been the period of the adoption of a fixed date for the ancient civilizations of the Greeks, the Latins and the Hebrews. This year is 1919 because Dionysius the Little reckoned that Christ was born in 753 from the Foundation of Rome. This, however, while it settled chronology in the large, left room for much confusion of detail.

Thus it was found long afterward too late to make a change, that there was an error in the initial Christian date. For one plain point of contact between the beginning of the life of Christ and dated history is the death of Herod the Great. Christ was born at least two years before the death of Herod. The account of the massacre of the children at Bethlehem indicates that. But according to Josephus, Herod died in the thirty-seventh year of his reign; and according to Roman history his reign began in the year of the Foundation 714. He died, therefore, in 751. Christ must then have been born about 749—that is four years before the Roman date of 753 which Dionysius took for the year One. The true year One is 4 B. C.

An uncertainty as to the days of the year made a further complication in the adjustment of the calendar. In the time of Dionysius the Julian calendar was in common use. It had been arranged in the time of Julius Caesar. It was based on an earlier system in which the year had ten months instead of twelve, beginning with March. Of this we have a reminder in the names of our last four months—September meaning the seventh month,

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

October the eighth, November the ninth, and December the tenth. Under Julius the twelve months were regularly arranged to contain thirty-one and thirty days alternately, except that February had only twenty-nine. But, according to this arrangement, the month of July, which had been named after Julius had thirty-one days, while August, which had been named after Augustus, his successor, had but thirty. And this displeased Augustus. He therefore took a day from February and added it to August, and in order to prevent three thirty-ones coming together—July, August and September—he gave September thirty, and changed October, November and December: thus providing us with that confusion of numbers out of which we are obliged to extricate ourselves by pronouncing the incantation of a familiar rhyme. To provide for the fact that the year instead of being three hundred and sixty-five days in length is a quarter of a day longer, a day was to be added every fourth year to February. This was the Julian calendar which continued into the sixteenth century, and with a slight change continues still,

The necessity for further change arose from a further irregularity of the year. Instead of consisting of exactly three hundred and sixty-five and a quarter days it lacks that amount by eleven minutes and fourteen seconds. The result was disastrous. Side by side swung the two clocks, the clock of the sky and the clock of the state, but the state clock lost eleven minutes and fourteen seconds every year. Thus, when the Julian calendar began, that spring day when light and dark are equal fell upon the twenty-fifth of March; but in 325, when the Council of Nicæa determined the calculation for the date of Easter, the vernal equinox of the state almanac came on the twenty-first of that month. The Julian calendar was four days slow: when it ought to have struck twenty-five it was striking twenty-one. No attention was paid to the matter at the time, and the twenty-first of March was adopted by the church as the equinoctial date.

But the clock of church and state continued to lose, In 1582, at the vernal equinox, when the almanac ought to have said March twenty-first it was saying March eleventh. At last the Pope determined to correct the clock. Up he climbed, in the presence of an amazed and even terrified Europe, and set the hands ahead. The fifth of October, 1582, Pope Gregory XIII called the fifteenth. And in order to rectify the ancient error and regulate the clock aright for all the future he ordained that the leap-year day should be omitted in all the centenary years except such as are multiples of 400. Thus the Gregorian calendar took the place of the Julian. And in 1900 there was no added day, but there will be one in 2000.

This change, coming as it did in the midst of the Protestant Reformation, was adopted very reluctantly by the Protestant

countries There was no denying that the new time was right, but a great many people hated to take the right time from the Pope. They preferred to be wrong rather than to be corrected, even in the almanac, by the Pope. It was not until 1752 that the Gregorian calendar was adopted in England. By that time the English almanac was eleven days too slow. In 1751 it had been decreed by Parliament that the third of September, 1752, should be called the fourteenth. It became the custom of accurate persons to write dates before that time twice, "old style" above the line and "new style" below. Thus the Pilgrim Fathers were said to have landed at Plymouth on December eleven-twenty-one, 1620. In Russia, to this day, the Julian calendar is followed, and there the almanac is twelve days too slow. Christmas does no come in Russia until after our New Year's Day.

Of course in the midst of all this chronological confusion, the year of our Lord's birth being itself uncertain, there was no knowledge whatever of the day. Tradition did not even remember the season of the year, though the presence of the shepherds in the fields seemed to suggest the comfortable nights of summer. It became necessary to select a definite day for the purposes of devout commemoration. By whom this selection was made, and for what reasons the twenty-fifth of December was made the day, nobody knows with certainty. Even the time when the Christmas celebration was begun is undetermined. In the Eastern Church, even now, the great day is the Feast of the Epiphany rather than the Feast of the Nativity—the day of the Wise Men rather than the day of the angels and the shepherds; and this probably indicates the primitive custom. Indeed, Epiphany in the Eastern Church is kept in memory not of the birth but of the baptism of Christ; the celebration of the birth coming later and beginning in the West. They made light of birthdays in the early church. They remarked that only two men in the Bible kept their birthdays: Pharaoh when he hanged the baker, and Herod when he beheaded the Baptist; and they did not think them good examples. The true birthday, they said, is when one attains the second birth of the Spirit, or by a holy death, the birth into the life celestial. Thus for a good while there was no Christmas among the Christians; at least until toward the end of the second century.

But in those days there was another religion side by side with Christianity, a strong competitor—the religion of Mithra. This came from Persia, and by the close of the second century had so prevailed in Europe that a Roman Emperor, Commodus, was initiated into it. The ruins of its ancient shrines have been found from the sands of Sahara to the glens of Scotland. It was a worship of the Sun, personified in Mithra. He was born, they said, among the hills and his first worshipers were shep-

herds. He delivered man from a devouring bull, whose blood became the vine and the marrow of his bones the wheat. They who believed in him were first baptized and then admitted to a sacred feast of bread and wine. The first day of the week was kept in memory of him and this was called Sunday. When Constantine decreed that that day should be a day of rest in his dominions he did it for the sake of the Christians, but the phrase which he used, "the venerable Day of the Sun," was taken from the religion of Mithra. It seemed likely at one time that this would be the religion of all Europe.

Now Mithra had a birthday, kept with great rejoicing, on the twenty-fifth of December. The date was perhaps determined by a vernal equinox, coming nine months before, on the twenty-fifth of March. It was a day of general domestic festivity; and in this respect it nearly coincided with the Saturnalia, the feast of Saturn, which was also a time of gladness. These December jubilations attracted the people and tempted the Christians. Why not take possession of them? Why not say: "Go on, good people, with your merrymaking, but keep the feast in memory of Him who is the true Sun of Righteousness? Saturn is a myth; Mithra is a myth; but here is One who actually lived among us and is alive forevermore."

Why not, indeed! Thus gradually, without edict and without proclamation, the change was made. The birthday of Mithra became the feast of Christ the Birthday of the Son of God.

OUTLINES

Of Studies and Activities for the Genealogical Society for the Season of 1919-1920.

Prepared and issued by the Genealogical Society of Utah.

OFFICERS OF THE SOCIETY.

The officers required to carry out this program are a Stake Representative in each stake and a Ward Representative in each ward and branch of the stake. Where it can be done it is advised that a number of brethren and sisters be called to assist these Representatives, forming stake and ward Genealogical Committees.

The duties of Stake and Ward Representatives of the Genealogical Society are three-fold, and may be briefly stated as follows:

1. To convert the people to the need of doing temple work.
2. To instruct and assist the people in the proper method of record keeping.
3. To support the Genealogical Society by obtaining memberships to it and subscribers for the *Genealogical Magazine.*

MEETINGS.

The stake representative will find it of great assistance to his work to meet with the ward representatives as often as he conveniently can, to hear reports and to discuss the work with them.

A course of twelve meetings or classes have been outlined to be held in each ward. These meetings should begin in October and continue for six months. This will require the holding of two meetings a month. The Ward Representative should preside at these meetings, but he may, if thought advisable, appoint some other person to conduct the class. These lessons should be as practicable as possible in assisting all its members, not only to get an undertanding of the principles of genealogical arrangement of names and that of temple work, but all who attend should be made able to properly gather and record the names of their own families.

THE LESSONS.

The principle text for these lessons is "Lessons in Genealogy" published by the Genealogical Society of Utah and sold for 15 cents. When bound with "Salvation Universal," by Joseph Fielding Smith, 20 cents. A new edition of this book has just been issued, the only change from the 1915 edition being a re-writing of the chapter on "Work in the Library," and the addition of another chapter (Chap. VII) on "The Library of the Genealogical Society." These new chapters may also be found in the *Genealogical Magazine* for July, 1919.

Lesson One.

THE PLACE OF GENEALOGY IN THE PLAN OF SALVATION.

Subject matter for this lesson will be found in "Lessons in Genealogy," pages 3-8, also in "Salvation Universal."

Subjects for discussion: What is there in modern Christianity which makes it an incomplete means of salvation? In what way does the restored gospel not only give the doctrine of a universal salvation, but also provides the means of salvation? What is meant by calling genealogy a "handmaid" of temple work?

Read and discuss the following passages from the Book of Mormon on the importance and manner of the keeping of genealogy, I Nephi 3:3; 5:14; Jarom 1:1; Omni 1:1. A Maori chief can repeat his genealogy for a hundred generations. How far can you go?

Lesson Two.

THE SPIRIT OF ELIJAH.

Text: "Lessons in Genealogy," pages 8-12; "Salvation Universal," pages 26 and 27. When and where was Elijah announced? When and where did he come? What is meant by the "Spirit of Elijah?" The subject might well be treated under the two heads: (1) The Spirit of Elijah as made manifest in the Church through the building of temples and the general interest shown by Church members in doing the work for their dead. (2) The Spirit of Elijah manifested in the world by the interest taken in genealogy and the gathering and publishing the records of the dead. Show how these two branches of the same spirit are working in harmony for the salvation of the race. Narrate personal experiences, if there are any in the class.

Tell about the purpose, organization and growth of the Genealogical Society of Utah.

Lesson Three.

SOURCES OF GENEALOGICAL INFORMATION.

Text: "Lessons in Genealogy," Lesson II. The following are some of the most important sources of genealogical information: Personal, that is, information which the individual may have either recorded or not recorded; Relatives, get from old members of the family all the information they may have; Correspondence, conducted with relatives, friends, recorders, etc.; Bibles; old record books; genealogical societies, especially the Genealogical Society of Utah; foreign research. What is the logical way of collecting, compiling, and preserving genealogical information? Many interesting experiences may be related by individuals in their search for and their gathering of genealogy.

Lesson Four.

MATERIAL FOR RECORD KEEPING.

Text: "Lessons in Genealogy," pages 16, 17, and 18. The importance of keeping records should be emphasized. Read Sections 127 and 128 of the "Doctrine and Covenants." What

work was the Prophet Joseph Smith exercised over during his last days? What connection appears between earthly things and heavenly things, as indicated in Lec. 128, verse 8? What importance is given to records "truly made out" in 128:14? Explain the difference between keeping a record of the living who do the temple work for themselves and the keeping of a rcord of the temple work done for others. The two record books needed for this should be exhibited and explained. Show the use of cards, note books, etc. Show the need of a systematic keeping of all records.

Lesson Five.

ARRANGEMENT OF NAMES IN THE RECORD OF TEMPLE WORK.

Text: "Lessons in Genealogy," Lesson III; see also the sample page printed in front of the Family Record of Temple Work, and study it carefully. A painstaking study of the lesson in the text should give a very good idea of how the names should be arranged. Pencil note books and a blackboard would be great aids in this lesson. The learner should not be satisfied with the theory only, but should work out some simple pedigree, preferably of his own family. Begin as far back as you can go and bring the genealogy up to date. As this will be new work in many cases, the genealogist will meet some of the real difficulties.

Lesson Six.

IDENTIFICATION.

Text: "Lessons in Genealogy," Lesson IV. As the chapter in the text explains, it is important that every name for whom temple work is done be identified as exactly as possible in the records. The means used to do this should be pointed out. Why cannot temple work be done for "John Smith" if there be no further information than his name to identify him? Explain the use of "of" and "about" as means of identification. What are the best means of identifying the names in the Temple Record? When definite data is not attainable what may be done? Give some practical examples of approximating dates. When we say that the word "about" is elastic, what do we mean?

Lesson Seven.

NUMBERING NAMES IN RECORD.

Text: "Lessons in Genealogy," Lesson V. Explain that the numbers placed by the names in a record is not a part of the record but merely a useful device for the keeper of the record to

more readily identify the names. The system of numbering explained in the text follows logically the system of arrangement of the names. Show how additional information may be taken care of even after the main record is completed. The Temple Recorder does not copy the numbers into the records of the temple. Why?

Lesson Eight.

THE HEIR AND RELATIONSHIP.

Text: "Lessons in Genealogy," Lesson VI. In this lesson make clear the distinction between the heir to the names in the Record of Temple Work and the name of the individual who now has the work in charge. The heir to the temple work may be dead, but the temple work goes on, and there are living representatives who carry it on. The purpose of the relationship called for in the record should be explained, and the relationship chart on page 34 of the text should be carefully studied. In this lesson it would be well to explain the limitations placed on the number of lines one may work for as also the district limitations provided for those who cannot get a connected pedigree. (See pages 37, 38 and 39 in text.) Study also the key on page 37 (1919 edition). Who is the Heir? Show clearly the distinction between the Heir and those who may be responsible for the carrying on the work.

Lesson Nine.

THE LIBRARY OF THE GENEALOGICAL SOCIETY.

Text: "Lessons in Genealogy," chapters VII and VIII, 1919 edition. This lesson deals with the books found in the library of the Society, the kinds of books, and the manner of their arrangement on the shelves. Of course, no one can get a perfect knowledge of all this without a personal visit to the library; but it is hoped that a cereful reading of this lesson will give some assistance to those who intend to do work in the library. There are certain orderly steps to be taken by every beginner who wishes to do work in the library, and these steps are explained in Chapter VIII, "Work in the Library." It will save much time and effort if this is studied carefully before coming to do the actual work.

The privilege of research and taking names from the records of the library is limited to members.

The steps to remember are: 1. Find out as far as possible if others are interested in your lines. 2. Register with the librarian the lines to be searched for. 3. Consult the index of family histories. 4. Consult Munsell's or Marshall's Guide. 5. Search town and parish histories and registers.

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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The library is located on the fourth floor of the Church Office Building, 47 E. South Temple Street, Salt Lake City, Utah.

If time will permit, the class might devote some time to the study of Lesson IX in the text, "Diagramed Pedigrees Reduced to Family Groups."

Lesson Ten.

MAKING OUT TEMPLE SHEETS.

Text: "Lessons in Genealogy," 1915 edition, Lesson VIII. 1919 Edition, Lesson X.

Within these chapters will be found reproductions in miniature of the sheets used in making out lists of names for the temple. These, with the explanations given in the text, should make clear this work. Sheets for actual use in temple work may be obtained without cost from the temple where the work is to be done. Stamps for returned postage should be inclosed. Address the recorder.

Name the three kinds of sheets used State the order in which they are used. How may the sheets be returned to the proper person after the work has been done? Why is it necessary to have males only on one sheet (for baptism) and females only on another?

Lesson Eleven.

FAMILY ORGANIZATIONS AND TEMPLE EXCURSIONS.

Text: "Lessons in Genealogy, 1915 edition, Lesson IX; 1919 edition, Lesson XI; also the *Genealogical Magazine* for January, 1917. Show the reason why every family having temple work to do should organize for the systematic carrying out of that work. The Ward Representative might keep a record of the families in the ward that have organized, and he should lend his encouragement and aid for further organizations. The constitution and by-laws in the Lesson book are suggestive only, and may be modified to suit conditions. The importance of the Temple Committee should be emphasized.

Read the suggestions printed in the January, 1917, number of the *Genealogical Magazine,* on temple excursions. Temple excursions may be planned for any month in the year when the temples are open, and so discussions regarding them may be held at any appropriate time. Some stakes and wards have annual excursions to the Temple, and these are among the most useful and enjoyable events in their history. As a rule the number of such excursionists who can be received in the Temple, on any one day, is limited to one hundred and fifty, exclusive of children. Arrangements must be made with the Temple Recorder at least

one month before such excursions. Those who purpose engaging in ordinance work should have the records therefor properly prepared beforehand, on the blanks provided for that purpose.

Lesson Twelve.

INSTRUCTIONS REGARDING TEMPLE WORK.

Text: "Lessons in Genealogy," 1915 edition, Lesson X; 1919 edition, Lesson XII. These instructions, issued over the signature of the First Presidency, become an official review of the many phases of temple work, together with much matter not included in the previous chapters. The whole lesson should be carefully read and the various points emphasized. It is not profitable to discuss matters which can only be officially ruled upon by the President of the Church or the President of the Temple.

ACCESSORIES TO THE LIBRARY.

Notable Southern Families, by Zella Armstrong. Vol. 1. The Lookout Pub. Co., Chattanooga, Tenn. 1918. The volume gives brief genealogies of the following families: Armstrong, Banning, Blount, Brownlow, Calhoun, Deaderick, Gaines, Howard, Key, Luttrell, Lyle, McAdoo, McGhee, McMillan, Phinizy, Polk, Sevier, Shields, Stone, Turnley, Van Dyke.

Some Colonial Mansions and Those Who Lived in Them, with genealogies of the various families mentioned. By Thomas Allen Glenn. Henry T. Coates, Philadelphia, Pa. 1899. Two volumes.

The families contained in this work are: Bowne, Byrd, Carroll, Carter, Coates, Graeme, Harrison, Herriman, Jefferson, Livingston, Mac Pherson, Page, Philipse, Preston, Randolph Rawle, Schuylers, Stocton, Wayne.

GENEALOGICAL PAMPHLETS.

Andrews—Ancestry of Henry L. and John C. Andrews of Woburn, Mass.

Andrews—Descendants of Abraham Tourtellatte Andrews of Otsega Co., N. Y. and Kansas.

Ballard—Genealogy from Essex Antiquarian.

Barton—Leut. Wm. Barton of Morris Co., N. J. and his descendants.

[illegible]

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[illegible]

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[illegible]

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Andrews—[illegible] Mary L. and Olive C. Andrews [illegible]

[illegible]

Blin—Genealogy of Peter Blin of Weathersfield, Conn.
Brown—Family of Marblehead, Mass.
Casavant—Family. (French)
Copeland—Gleanings 1651-1905.
De La Moor—Genealogy of the family in the parish of Collumpton, Devon, England.
Dodge—Early records of the family in America.
Dodskeys—in Nottingham, England.
Durrell—Descendants of the descendants of Nathaniel Durrell of Kingfield, Me.
Elwell—The family of Thomas Elwell of Hardwick, Mass.; also of Thomas Ellwell of Westhampton, Mass.
Fuller—Descendants of Robert Fuller of Salem and Rehoboth, Mass.
Finch—Family of Greenwich, Conn.
Fraser—The "Frazer Clan" in America.
Greene—Descendants of Robert Greene of Wales, Mass.
Guy—Descendants of William Guy from England to America in 1634.
Hart—Memoranda of the Hart Family from Wallingford, Conn.
Hutchinson—Notes on the ancestry of Wm. Hutchinson.
Keesling—Family of California.
Kelsey—Family of Shirley, Mass.
Luddington—Family of New England.
McKinley—The Scotch Ancestors of President McKinley.
Palmers—Family of Sussex, England.
Ravenelle-Lalime—Family. (French)
Shelmerdine—Extracts from church registers regarding the family.
Tainter—Family from their emigration from Wales to 1847.
Trumbull—Maternal ancestry of Frank Trumbell and brothers Charles and Robert.
Turner—Family and its representatives in England.
Upwood—Family of Terrington St. Clements, Norfolk, Eng.
Whittier—Family of Edmund Whittier.
Civil War Records, Nearly one hundred volumes of Civil War Records, containing histories of the various Regiments of the North with roster of men.

The following genealogies have been recently added to the library. They are found either in separate volumes or in collections and periodicals. The card index will specify.

Alden, of Middleborough, Mass.; Ayres, of Brookfield, Mass.; Barton, of Morris Co. N. J.; Barrows family of Maine; Best family; Brinckeroff family; Britton family records; Budge, Life of Wm. Budge of Utah and Idaho; Chase, of Yarmouth, Conn.; Clark, Progeny of Jeremiah Clark of New England; Cochran-Inglis of Halifax, N. S.; Cooper, of Row-

ley, Mass.; Curtis, of Worcester, Mass.; Dary, of Norton, Mass.; Dennison, of Maine; Dingley, of New England; Dixon, of New Brunswick; Doane, family in America; Drowne, of Long Island; Dunlap, of Maine; Elder, of Maine; Flitner, of New England; Fogg, of New Hampshire; Frohock, of Maine; Gage family; Goodwin, of Kittery, Maine; Greene, of Malden, Mass.; Greswold, of Windsor, Conn.; Haley family; Hawardes, of Surrey, England; Howe family gatherings; Kent family; King, of Maine; Ladd family of New England; Lefferts family; Locke, of New Hampshire; Lowe family; Moore family; Morgan family; Moulton family; Mower family; Munson family; Nettleton family; Oakham family; Parker records; Parshall genealogy; Peaslees, of Haverhill, Mass.; Presbrey of England and Mass.; Rice, of Conway, Mass.; Rogers, of Freeport, Maine; Roseboom family; Ruggles, of New England; Seagrave family; Sears, of Yarmouth, Mass.; Scott, of Pittston, Maine; Skillings, of New England; Smith, of Coventry, England; Smith, of Topsfield, Mass.; Sparhawk, of New England; Stillwell family in America; Sullivan family notes; Titchenor family in America; Thomas family in America; Thompson of New Haven, Conn.; Tracy family of America; Treat family of England and America.

THE HUNT FOR PEDIGREES.

From the Chicago Evening Post, January 16, 1897

Pedigree hunting has become not only one of the most popular of fashionable diversions, but it furnishes employment for an increasing number of experts who devote their entire time and energies to the professional tracing of genealogical trees. No single department of the public libraries has been subjected to greater pressure, within the last two or three years, than has the genealogical section, and the librarians have been compelled, by this general public demand, to devote special attention to strengthening their collections in this particular.

So successfully has this been done in Chicago that the expert pedigree tracers, from far and near, now admit that the genealogical departments of the Newberry and the Public libraries are admirable, and that Chicago is rich in the lore of family history. A substantial proof of the statement is the fact that scores of enthusiasts upon this subject come from cities hundreds of miles distant to consult these treasures and that the Librarians are besieged with correspondence, from remote sections of the union,

asking for information from certain works in the libraries.

While the general interest taken in this peculiar line of research cannot be characterized as a sudden furore, its growth has been rapid and it has spread from family to family with the swiftness of an unimpeded contagion.

The principal cause of the phenomenal activity in genealogical study must be attributed to the vogue which ancestral societies have recently obtained. As membership in these Revolutionary and Colonial orders is dependent upon proof that the candidate is the direct descendant of ancestors who participated in the War of Independence or were distinguished by certain social, political or military connections, the procuring of abstracts of family lines is obligatory upon all who make effort to become allied with these societies.

The social advantage which is popularly believed to result from a membership in organizations of this kind has induced a widespread movement to secure entrance into these elect folds, and this has induced a general investigation of all sources bearing upon the subject of American genealogy. The growth of ancestral societies in Chicago has been very marked, and an agitation is now on foot for the establishment of a library which shall be exclusively devoted to work on American genealogy. While the success of this enterprise is by no means assured, its promoters are confident that a library of this character will, in the course of a few years, become an accomplished fact, and will be recognized as one of Chicago's most valued institutions.

Although the books most sought after by the pedigree hunters who frequent the public library are not massed in any one room or section of shelves, they are as easily under the thumbs of the "finders" as if this arrangement prevailed. Taking from his desk a bulky volume, Librarian Hild said:

"Here is a bibliography of works upon genealogy which bears the same relation to that subject that Pool's Index does to magazines. It practically covers everything published in the genealogical line. On the margin of this book and opposite the title of each work there listed which is a part of this library is the shelf number which it bears in our collection. By this means any volume which we have and which is listed in this 'Durrie's Index to Pedigrees' can be instantly located on our shelves.

"The general public, I have no doubt, would be very much surprised to know of the large number of persons who are devoted to this line of research and who follow it assiduously day after day. And in this class I do not include such experts as Mr. Claypool and Mr. Bradley, who may be considered as professional pedigree hunters. I allude to the men and women, most of them persons of comparative leisure, who have become interested in tracing their own line of descent and the history of their ancestors. With these the study frequently amounts to a passion.

In many instances, however, the women who enter upon their researches with the greatest enthusiasm lose the 'line' which they are tracing, become confused and discouraged and finally give up the task in despair or delegate it to one of the professional genealogists.

"Not only have we been forced to add many hundred books of this nature to the library, but all the standard periodicals in this line are subscribed for and preserved in good bindings. Among these are such current publications as the 'New England Historical and Genealogical Register' and the 'New York Genealogical and Biographical Record.'

"While more of an effort has been made to keep pace with American genealogical matters in the building of our collection than to go into English family history, the library is by no means weak on the later score. Standard works regarding the important houses of the English and continental aristocracy are to be had here. With the volumes by Burke, Fairbairn, Lodge, Lower, Marshall, Nicholas, O'Hart, Walford and Simms, the patrons of the library are generally able to satisfy themselves as to whether or not they beong to a tited line.

"It may be said, in a word, that the Chicago Public Library has several thousand volumes which are much used and prized by the pedigree-hunters. If the demand for this class of reference books continues to increase in the ratio which it has preserved for the last two or three years, very extensive additions to the genealogical section will have to be made."

A study of the persons who frequent the reference-room of the public library for the purpose of working out ancestral puzzles reveals the fact that a majority of the women who desire to acquaint themselves with their family trees are mature matrons or spinsters. Few very young women are interested in the exacting line of diversion. The younger the female pedigree-hunter, the less likely is she to continue unto the end and perfect her family tree. The men are far more persevering and generally keep to their clew as enthusiastically as a hound sticks to a fresh trail.

One man traced his line to England, but was finally unable to find the information which would lead him back to the supposed founder of his house. But he refused to give up. In desperation he began to call for books at random. At last he paid himself the doubtful compliment of drawing a volume entitled "British Copepoda," which deals with the lowest forms of animal life, and, if possible, goes farther back in its ancestral researches than did Mr. Darwin.

The Newberry contains in the neighborhood of six thousand volumes of a genealogical character and the great increase of interest in this field of study is credited with having much to do with the fact that the year 1895 showed an increase of 400 per

cent over the number of volumes called for during 1894. It is often possible to find five or six tables in the "historical room" entirely occupied with pedigree hunters, who come around with elaborately prepared blanks and record books specially designed and ruled to their use.

"This is one of the departments," said Librarian Cheney, "which we seek to foster, and a constant effort is made to anticipate its demands. The people who patronize it are well dressed, studious and intelligent. Many of them belong to the fashionable class, and evidently pursue their investigations as a matter of combined amusement and instruction. This should be encouraged, as it leads to the bedrock of American history, and cannot fail to give the person who follows it, even for a short time, an insight into the early affairs of our people which could scarcely be gained in any other way. It has the strong inspiration of direct personal or family interest which abstract historical study could not have.

"I am in constant receipt of letters from distant states making anxious inquiries for all sorts of genealogical information. When it is possible to do so these questions are answered, although such service does not, perhaps, come strictly within the prescribed labor of a librarian. To the end of meeting these numerous demands I am preparing a general catalogue, arranged upon a new plan, which shall cover this subject as completely as possible.*

"The Newberry is strong in the line of English genealogy and the increasing desire on the part of the public to trace lines of descent back to a titled English ancestry will probably result in the continued strengthening of this particular class of works. How strong is the present interest in the matter is indicated by the fact that we have received as many as forty calls in a day for works of this character."

One of Chicago's professional genealogists was formerly city salesman for a piano house. He became interested in a tradition in his family to the effect that he could trace a direct line of descent from Oliver Cromwell. He devoted his spare time to an effort to substantiate his tradition. Although he failed in so doing, he found the work very interesting and was employed by a relative to make an abstract of the family line. This brought him other work and in a few months the demands upon him warranted him in forsaking the business of piano-selling for the more congenial profession of genealogist. The cost of securing a "family line" from an expert varies from $50 to $300. Not a few people are inspired to have their descent traced for the purpose of establishing their right to a family crest, while

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*See the article which follows on "The Genealogical Index of the Newberry Library."

others are actuated by the more noble motive expressed by Thucydides:

"Both justice and decency require that we should bestow on our forefathers an honorable remembrance."

GENEALOGICAL INDEX OF THE NEWBERRY LIBRARY.

From *Chicago Daily News*, Oct. 13, 1898.

Possibly the most herculean task ever attempted by any similar institution is that now nearing completion at the Newberry library. It is a genealogical index and will contain over 400,000 entries. When finished it will equal in size the Century dictionary.

Yet it is only an index—an intellectual guide under the lead of which one may trace the ramifications of his family all through his country and back into the old lands from which his ancestors came.

National, state, county and town archives have been gone through by experts and searched for these records. Thousands of volumes have been gone through by experts for inklings of individual history and books long since out of print and moth-eaten have given up their hidden treasures to the keen minds in search of facts.

This has been in response to a national demand. Patriotism has been crying for this work. Societies like the Sons of the American Revolution and the Cincinnati and countless others show the widespread interest in ancestry. Not with a view to the formation of classes, not to merely pride oneself on a glorious lineage, but as a token of esteem for what is best in our national strain, as an effort to preserve the records of those who made our country what it is and to keep up in the midst of us a high standard of citizenship.

This work has been accomplished by business methods unique in their way.

When Librarian John Vance Cheney and Assistant Librarian A. J. Rudolph came to the Newberry library old methods were in use.

"It is one thing to have books," said Mr. Cheney, "and another thing to have them under your thumb for use. The library has had to adapt itself to the requirements of modern business life; it has cast off its old slow methods and adapted itself to the rush, rapidity and instant, new and ever-recurring wants of a

progressive age. Thus, the old card method of cataloguing had to give way to more businesslike plans. I found pens in use here when I took charge. Now you can hear the click-click-click, all day long, of the typewriter. We can undertake work today that would have been herculean to our ancestors, solely through the business methods we have adopted. By our indexing we know just as the merchant does what goods we have in stock or can command and where they are, so we can display our wares just as readily for our patrons as he can for his."

To appreciate this one must visit the work room and see the genealogical index—that mammoth work—in course of construction. Four individals with a typewriter and a rubber stamp do the whole work. They are Assistant Librarian Rudolph, who planned the great work and directs it; Miss Caroline M. McIlvaine, who is an expert in hunting up genalogies; a young lady who is skillful on the typewriter, and a small boy who uses a rubber stamp or stamps under direction.

Hitherto facilities for genealogical study have been confined to Savage's "Dictionary of Genealogy," D. S. Durrie's "Index of American Genealogies" and "Whitemore's Index," all incomplete. These latter works compare with the Newberry genealogical index as follows: Whitemore gives ten differences under "Brown," Durrie gives 141 and the Newberry index gives 682 under "Brown." Since the work began about 400,000 entries have been made in this genealogical index alone.

A typewriter prints two columns of names, selected by Miss McIlvaine, about an inch apart, on a sheet, business size of typewriter paper. This paper is then slit by the shears, making two separate columns. These two sheets are then pasted on cardboard; then, by means of a rubber stamp, a subentry is impressed under each name by a boy, after being determined by Miss McIlvaine. These subentries contain the name of the allied family or the name of the state where another branch of the family lived and the name of the book and author, the date of publication of the book and the number of the volume in which is the required information.

When these cardboard lists are ready they are passed through a machine and chopped off just at the limit where each entry is complete, thus making cuttings varying from a quarter of an inch to an inch in width. They are then inserted in a binder, each page of which has two channels, bound by a raised edging, which enables one to insert the clipped entries and slide them easily back and forth. They are here put in alaphbetical order. A sample entry looks as follows:

CLARKE FAMILY.

....................Prentice family (Binney C. J. F.) 1883.
See Index. E. 7. 9161.

By means of books these entries, mounted on cardboard, can be fastened to the gearing of a rotary cylinder, fitting into a metallic bed, the whole machine inclosed in an oaken case, with glass tops, where they can be seen by a reader and made to revolve by turning a crank on the side of the machine. By moving the crank once around him the inquirer has before him eight rows of entries.

This is an invention of Assistant Librarian Rudolph, as is also the method of binding and cutting referred to above.

Studying an index thus ceases to be the bugbear it has always been to many and becomes the pleasant pastime of turning a crank, each round of which discloses some hidden source of genealogical lore.

The machine is more adapted for small indexes. The immense size of the wonderful genealogical index prevents its being placed in boxes in the rotary form and it has been decided to eventually issue printed copies of it to the public.

As found at present, it occupies several tiers of a bookcase 8 by 15 feet and makes 200 volumes of good size. It is the largest index ever made in this country. No other library has the facilities, the requisite documents or cash to undertake so great a work.

The public library in Boston would not dream of such an undertaking. It remained for Chicago to accomplish it.

Already has the Newberry library become the mecca of the genealogical expert, student and patriotic citizen in quest of ancestral knowledge. Visitors from the east come expressily to consult it; experts are paid good prices to establish the lineage of our most sturdy middle classes and avail themselves of its treasures.

The genealogical department of the Newberry library is daily crowded with interested students. And there is no calculating the future use of the great work. It will be the key to American citizenship. It will be of value in probate and pension matters. Through it the great silent army of the rank and file will be made known to posterity and the soldier who is now known as "only a private" in the Spanish-American war will receive the gratitude of a grateful and sympathetic nation.

It is an index to the histories of all American families of any standing and the work has been done so carefully, conscientiously and with so much research that it will be of unquestioned authority in all matters relative to descent.

There is little doubt that in time the United States government will be convinced of its immense value and that it will receive eventually the imprimatur of the federal authorities.

THE HEARTS OF THE CHILDREN.

By B. F. Cummings.

The program which the Lord has followed in introducing and developing the dispensation of the fulness of times, has been methodical, and has caused events to occur in their natural order. It is a program which has provided for the salvation of the dead as well as of the living—of the inhabitants of the spirit world as well as those of this world. The dead could not be saved but through the ministrations of the living; and that the work of salvation might spread in the spirit world while it was spreading in this world. Elijah was sent to Joseph Smith and Oliver, Cowdery, in the Kirtland Temple, in the early rise of the Church, and bestowed upon them keys of power by which they were qualified to build and dedicate temples, and administer all ordinances pertaining thereto; in other words, the keys of salvation for the dead.

The angel Moroni, on his first visit to the Prophet Joseph Smith, foretold the commencement of the work for the dead at the same time he foretold the commencement of the spread of the Gospel among the living; he did this by quoting from Malachi, the last two verses of the last chapter, the prediction that Elijah should be sent to the earth before the great and dreadful day of the Lord. As quoted by Moroni, the language of this prediction differs materially from that in which it is couched in King James' translation of the Bible. The latter version reads:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

As quoted by Moroni, this passage reads:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming." P. G. P. II 28, 29.

While Moroni's vision of Malaci's prophecy is plainer than that given in King James' translation, the Prophet Joseph accepts the latter as sufficient. D. & C. 128:18.

In those countries in which the fulness of the Gospel has been preached, and in which many converts to it have been made, events and devlopments, relating to the salvation of the dead have occurred which are simply amazing in their magnitude and significance. "The hearts of the children have turned to

their fathers" to an extent and in a manner impossible to account for on what are commonly called natural principles. The vastness of this movement, affecting as it does millions of people; the grip in which it holds tens of thousands of wealthy and cultural persons, who cannot account for the influence that prompts them to spend time and money freely in the pursuit of genealogy; the effect it has had in shaping legislation relating to records and vital statistics; the vast literature of genealogy which it has created—these and other features that might be named, justify the Latter-day Saints in the belief that this movement was begun and is being fostered by divine power.

It will be remembered that the visit of Elijah in the Kirtland Temple occurred April 3, 1836. Within a few months thereafter, English parliament passed a law which provided for the collection of certain records of births, marriages and deaths throughout England and Wales, and the deposit of the same in Somerset House, London. An enormous accumulation of these records was thus created and made available to searchers. A few years later a similar law went into effect in Scotland, providing for the collection at Edinburgh of all parish registers; and a little later the parish registers of Ireland were deposited in Dublin Castle, Dublin, under a similar law.

Since the year 1836 a number of different societies in England have caused to be transcribed and printed many parish registers and similar records, that cover several centuries, incurring an expense which, in the aggregate, amounts to an enormous sum. But private individuals have freely contributed to this expense. Many works on local history and kindred subjects, containing genealogical data, have also been published; and the literature of genealogy has grown throughout Great Britain with great rapidity during recent years.

In the early rise of the Church its missionaries canvassed with considerable thoroughness the older states of the Union, and baptized thousands of converts. In those states the development of genealogy has been even more remarkable than in Great Britain. All or nearly all of them have passed laws for preserving and making accessible to searchers vital and other records containing genealogical data, and a spirit of genealogical research has spread among the people to an astonishing extent. A noted French writer and traveler, using the nom de plume "Max O'Reil," some years ago made a prolonged visit to the United States. Commenting on this trait he wrote: "Every American is interested in knowing who his grandfather was."

In all or nearly all of the older states local societies have been formed for the purpose of preserving all kinds of records that in any way relate to the genealogies of old families. The New England states lead in this work, and in all of them it is being conducted with great thoroughness. Town records of

births, marriages and deaths; church records of baptisms, marriages and burials; land and probate records; inscriptions in cemeteries; family Bibles; old account books; public documents and archives of all kinds; diaries and private papers of all sorts that tell of the past; these and all other sources of information from which it is possible to obtain genealogical data, are subjected to scrutiny.

A restless desire is manifested by individuals and organizations to put in print and thus render indestructible the genealogical data obtained from all these sources; and this is being done at a rapid rate and at an expense which, in the aggregate is enormous. Members of families club together and publish the history and genealogy of their forebears; societies maintain publications in whose pages genealogical data appear; wealthy persons make generous donations for printing such data; town councils make appropriations for printing the histories and records of their towns; and in America the literature of genealogy is growing faster than that of any other subject. Truly and amazingly, "the hearts of the children are turned to their fathers."

The great work here described is not being carried on by cranks nor fanatics, but by the most intelligent classes. Some of its promoters are poor or comparatively so, but a very large proportion of them are wealthy and cultured. Many men of national prominence are interested in genealogy. All of the leading Protestant Denominations are represented among the devotees of genealogy, though a large proportion of them are non-Church members. My impression is that not many Roman Catholics take much interest in the subject. In former years I had a wide acquaintance among genealogical workers in the older states, but so far as I knew none of them were Roman Catholics. However, in collecting data I have had occasion to apply to members of that church, who cheerfully gave me all the information they had.

In Germany, Switzerland and Scandinavia the spirit of genealogy was spreading before the great war broke out, and it was fast becoming in those countries what it already was in Great Britain and the United States, a leading feature of the culture of the age.

When the Latter-day Saints first began the great work of Temple building in the valleys of the mountains they were very poor; probably they were the poorest community of any size in the civilized world, so far as worldly wealth was concerned. And yet in the days of their deepest poverty they deliberately planned and began the erection of one temple that cost millions; and while it was building they erected three others of less cost, yet all three of them imposing and expensive edifices.

In the days of their poverty, and while they were suffering from severe persecution, the Latter-day Saints built these

Temples. Tens of thousands of them contributed money, labor and property for this great work, presenting to the world a most remarkable example of faith and devotion. They were building these sancuaries partly for the benefit of the living, but chiefly for the salvation of the dead—their kindred in the spirit-world. And yet, while these temples were building, not one Latter-day Saint in a hundred possessed more than a small fragment of his genealogy; not one in a hundred had the least idea how or when or where he would obtain the records that would make possible the work for his dead kindred, for which the Temples were chiefly designed. All of them lived thousands of miles from where records were kept that contained the names of their ancestors, and they had no possible means of procuring those names.

But while Israel was building Temples, the Gentiles from among whom Israel had been gathered were preparing the records without which Temple work for the dead would be impossible. Yet years passed before Israel learned what the Gentiles were doing. Today, in most cases, Saints who will make an effort to obtain a record of their dead will succeed, for the Gentiles have made it easy. Is it not wonderful! Is it not amazing! Who can deny that all this is the work of God?

ORIGIN OF WESTERN GEOGRAPHIC NAMES.

Associated With the History of the "Mormon" People.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

(Continued from page 128.)

GARCIA (or Colonia Garcia), a settlement of the Saints situated in Chihuahua, Mexico, and named after Telesforo Garcia, a wealthy Spaniard from whom the tract of land on which Garcia is built was purchased.

GARDEN CITY (Bear Lake Stake), Rich county, Utah, was settled by Saints in 1877 and organized as a Ward in 1879. The name Garden City was suggested from the fact that the beautiful tract of country on which the settlement is built may easily be considered a garden spot in the beautiful Bear Lake Valley.

GARDEN CREEK (Portneuf Stake), Bannock county, Idaho, was first settled by Saints in 1877, organized as a branch in 1880 and organized as a Ward Nov. 6. 1887. The locality was called Garden Creek from the beginning, owing to the existence of a number of natural garden spots along the creek.

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Garfield (Pioneer Stake), Salt Lake county, Utah, a prosperous town situated near the shores of the Great Salt Lake, owes its existence to the erection of a number of smelters there, which give employment to many people. The name was originally applied to a bathing resort built a short distance south-west of Black Rock. Both the bathing resort and the new town were named in honor of the late James A. Garfield, the 20th president of the United States.

Garfield (Rigby Stake), Jefferson county, Idaho, one of the settlements of the Saints in the great Snake River Valley, is an outgrowth of Grant, Rigby, Willow Creek and Coltman Wards, and was named in honor of President James A. Garfield. It was organized as a Ward in 1908.

Geneva (Montpelier Stake), Bear Lake county, Idaho, is an outgrowth of the Thomas Fork settlement. It was organized as a Ward in 1895 and called Geneva after Geneva in Switzerland, the majority of the Saints who had located there being natives of that land.

Georgetown (Montpelier Stake), Bear Lake county, Idaho, was settled by Saints in 1871. It was originally called Twin Creek, but soon afterwards changed to Georgetown, in honor of George Q. Cannon, who, as delegate to Congress from Utah, was the means of obtaining a postoffice for the place. The settlement was originally supposed to be in Utah.

Glencoe (Oneida Stake), Franklin county, Idaho, is an outgrowth of Mink Creek Ward and was named from its location in a natural glen or cove, near the junction of Mink Creek and Bear River.

Glendale (Kanab Stake), Kane county, Utah, is a small settlement of Saints in Long Valley on the head waters of the Rio Virgen. When it was first settled in 1864 it was called Berryville, in honor of the Berry family who were among the original settlers. In 1866 it was vacated because of Indian troubles, but was re-settled in 1871 and called Glendale from its natural surroundings, the place being a beautiful glen or narrow valley hemmed in on all sides by mountains.

Glendale (Oneida Stake), Franklin county, Idaho, is an outgrowth of Preston and was organized as a Ward in 1893. The name was sugested by George C. Parkinson who recognized its beautiful location at the foot of the Wasatch mountains. It is a perfect natural glen.

Glenwood (Sevier Stake), Sevier county, Utah, was first settled by Saints in 1864 and called Glencoe, later changed to Glencove and still later, at the suggestion of Elder Orson Hyde, named Glenwood. The name was given to the place in honor of Robert Wilson Glenn, one of the first settlers.

Glines (Uintah Stake), Uintah county, Utah, was first settled in 1880 and named in honor of James H. Glines, who

was an early convert to Mormonism, a resident of Nauvoo, Illinois, a member of the "Mormon" Battalion and one of the first settlers of Glines and also the first Bishop of the settlement.

GOSHEN (Tintic Stake), Utah county, Utah, was first settled by Saints in 1857. The settlement changed location several times and was successively known as Sodom, Sandtown, Mechanicsville, Lower Goshen and finally Goshen, the latter name being suggested by Phineas W. Cook, the first bishop of the place, who was born in Goshen, Litchfield county, Connecticut.

GOSHEN (Shelley Stake), Bingham county, Idaho, is an outgrowth of Basalt and was first settled in 1883. It was named Goshen after the ancient land of Goshen, in Egypt.

GRACE (Bannock Stake), Bannock county, Idaho, is the largest settlement in Gentile Valley. It was first settled in 1887, and when a postoffice was applied for in the latter part of 1894 it was named Grace, on the suggestion of the land attorney at Blackfoot.

GRAFTON (St. George Stake), Washington county, Utah, was first settled in 1859 and organized as a Ward in 1861. The first settlement was washed away by floods and the second or new Grafton has nearly shared a similar fate. The place was named after an English town of that name.

GRAHAM (Kanab Stake), Kane county, Utah, was first settled in 1865 and called Upper Kanab, to distinguish it from Lower Kanab. The place was vacated in 1866, re-settled in 1872 and organized as a Ward in 1887, called Graham, in honor of Graham Duncan McDonald, who was chosen as Bishop of the settlement.

GRAHAM (St. Joseph Stake), Graham county, Arizona, was first settled by "Mormons" in 1880 and organized as a Ward in 1883. It was named Graham after the county, which had previously been named.

GRANGER (Cottonwood Stake), Salt Lake county, Utah, was first settled by emigrants from Great Britain in 1849 and named the "English Fort." It belonged originally to West Jordan, and later to North Jordan (Taylorsville), and when the Saints in the locality were organized as a Ward in 1894, it was named Granger, its capacity for raising grain having been particulary noted.

GRANITE (Jordan Stake), Salt Lake county, Utah, is an outgrowth of South Cottonwood and was called Granite, when organized as a Ward in 1877, because of its close proximity to the Church quarry at the mouth of Little Cottonwood Canyon, where granite was being quarried for the Temple at Salt Iake City, when the Ward was organized.

GRANT (Cottonwood Stake), Salt Lake county, Utah, is an outgrowth of South Cottonwood, and when organized as a Ward

in 1900 it was named Grant in honor of Apostle, now President Heber J. Grant.

Grant (Rigby Stake), Bingham county, Idaho, is an outgrowth of Lewisville and organized as a Ward in 1892 and named Grant in honor of Apostle, now President Heber J. Grant.

Grant (Portneuf Stake), Bannock county, Idaho was organized as a Ward, Aug 27, 1899 and named in honor of Apostle, now President Heber J. Grant. The first settler in that part of Idaho which is now included in this Ward was the late Captain Jefferson Hunt of Mormon Battalion fame.

Grantsville (Tooele Stake), Tooele county, Utah, was first settled in 1850 and called Willow Creek, but in about 1853 the name was changed to Grantsville in honor of Colonel George D. Grant, a military officer in the Nauvoo Legion.

Gray's Lake (Idaho Stake), Bannock county, Idaho, was settled by "Mormons" in 1887, organized as a Branch, Feb. 23, 1896, and organized as a Ward, Aug. 9, 1896. The valley and lake were originally named in honor of John Gray, an early explorer and non-"Mormon" settler in the valley.

Greenville (Beaver Stake), Beaver county, Utah, was first settled in 1860 and named Greenville from the beginning from the fact that the Beaver Valley in that particular locality was covered with a heavy growth of green grass when the early settlers located in that part of the country.

Greenville (Cache Stake), Cache county, Utah, is a small settlement lying at the foot of the Wasach mountains between Logan and Hyde Park. The settlement was called Greenville after the adjacent canyon which had already been named in honor of an early settler by the name of Green.

Greer (St. Johns Stake), Apache county, Arizona, is a small mountain settlement, originally settled by non-"Mormons," and by "Mormons" in 1879. It was first known as Lee's Valley, was organized as a Branch in 1896 and as a Ward in 1897. In 1898 it was named Greer in honor of Americus V. Greer and family, who were among the early "Mormon" settlers of Arizona.

Grouse Creek (Raft River Stake), Box Elder county, Utah, was first settled in 1876 and organized as a Ward in 1877. It is situated in Grouse Creek Valley, which had previously been named by early travelers on account of the number of grouse (also called prairie hens) which were found in the locality.

Groveland (Blackfoot Stake), Bingham county, Idaho, is an outgrowth of Moreland, was organized as a Branch in 1902 and as a Ward in 1903. The name was suggested by O. F. Smith, a non-"Mormon," on account of several small groves of trees growing on the banks of Snake River in the immediate vicinity.

Grover (Star Valley Stake), Lincoln county, Wyoming, was first settled in 1885, organized as a Branch May 27, 1888, and

organized as a Ward July 1, 1889. It was named in honor of Grover Cleveland, President of the United States.

GUNLOCK (St. George Stake), Washington county, Utah, was first settled in 1857 and named Gunlock in honor of William Hamblin, who in crossing the plains a short time before had distinguished himself as an expert hunter and thus became universally known among his companions as "Gunlock Will," and when George A. Smith on one of his visits to southern Utah found "Gunlock Will" living on Magatso Creek, he suggested Gunlock as a proper name for the little settlement.

GUNNISON (South Sanpete Stake), Sanpete county, Utah, was first settled in 1859 and named in honor of Lieutenant John W. Gunnison, a U. S. typograpical surveyor, who was killed by Pauvan Indians on the Sevier River, August 28, 1853.

HADEN OR HAYDEN (Teton Stake), Teton county, Idaho, was settled in 1889 and organized as a Ward in 1898, the name Haden being selected in honor of the late Ferdinand V. Hayden, of Massachusetts.

HAMBLIN (St. George Stake), Washington county, Utah, was a small settlement first founded by Jacob Hamblin in 1856, in the north end of the Mountain Meadows. The place was named Hamblin in honor of its original settler.

HAMILTON (Parowan Stake), Iron county, Utah, a small settlement originaly founded in 1852 and known as Shirt's Creek, was named after the pioneer Peter Shirt, who located there in 1852. It was also called the Walker Fort. John Hamilton located on the creek as Peter Shirt's neighbor in 1853. In 1857 the place was known as Sidon (after Sidon in Phoenecia, Asia). In 1869 the present location of Hamilton was made and the name Hamilton suggested and adopted.

HARMONY (Parowan Stake), Iron county, Utah, was first settled by John D. Lee in 1852, was temporarily abandoned in 1853 because of Indian troubles, but soon afterwards re-settled. The location of the settlement has been changed a number of times and the Ward, which was first organized in 1867, has alternatively belonged to the St. George and Parowan Stakes. It was named Harmony after Harmony in Pennsylvania where the Prophet Joseph Smith resided when translating the Book of Mormon.

HARPER (Box Elder Stake), Box Elder county, Utah, was first settled in 1852 and named Call's Fort in honor of Anson Call, who opened a large farm there in 1854 and who, together with others, built a fort there that year as a protection against the Indians. When the place was organized as a Ward in 1877 the name was changed to that of North Ward, because of its situation immediately north of Brigham City. Later it was named Harper in honor of Thomas Harper, the first bishop of the Ward.

HARRISBURG (St. George Stake), Washington county, Utah,

was a small settlement first founded in 1859 by Moses Harris (in whose honor the settlement was first named) and others who had recently arrived in Utah from San Bernardino, California. The location of the settlement was changed in 1861 and the few families who are left on the second location now belong to the Leeds Ward.

HARRISVILLE (North Weber Stake), Weber county, Utah, was first settled in 1850 and later named Harrisville in honor of Martin H. Harris, a nephew of Martin Harris, (one of the three witnesses to the Book of Mormon) and one of the first settlers in that district of country.

HATCH (Panguitch Stake), Garfield county, Utah, was first settled in 1872 and called Mammoth. Later the name was changed to Hatch in honor of Meltier Hatch, one of the first settlers of the place.

HATCH (Idaho Stake), Bannock county, Idaho, was first settled in 1882 and originally known as Eighteen-Mile Creek, (a branch of the Chesterfield Ward), but when the branch was organized as a Ward in 1898 it was named Hatch, in honor of the sons of Ransom Hatch of Bountiful, Utah, who first settled on the creek.

HAWKINS WARD (Portneuf Stake), Bannock county, Idaho, is a small settlement situated in Hawkins Valley, thus named after an old settler by that name. The place was organized as a branch of the Church, February 17, 1901.

HAWTHORNE WARD (Granite Stake), Salt Lake county, Utah, is an outgrowth of Emerson Ward and was organized, June 15, 1919. It was named in honor of the late Nathaniel Hawthorne, renowned American author, the name having previously been given to the school district.

HEBER (Wasatch Stake), Wasatch county, Utah, was first settled in 1859 and named in honor of the late President Heber C. Kimball. Heber is the headquarters of the Wasatch Stake of Zion and is now divided into three Bishops' Wards.

HEBRON (St. George Stake), Washington County, Utah, was a little mountain settlement situated on Shoal Creek by which name the settlement was first known. When a townsite was surveyed in 1868 it was called Hebron, after the ancient Hebron, in Palestine. According to the Bible narrative, Abraham separated from his nephew Lot on a certain occasion. Something similar happened to the people of modern Hebron. Apostle Erastus Snow gave some of the brethren a mission to take care of the stock belonging to St. George. They moved on till they came to Shoal Creek, the first place they found suitable for their business. There they found plenty of feed for their flocks and herds; hence they located themselves, called the place Hebron and gave thanks to the Lord. Brother Snow and the brethren who traveled with him were

pleased with the location; therefore a pretty little townsite was surveyed on high ground, covered with a heavy growth of sagebrush. Thus commenced the town of Hebron, which for many years was a favorite summer resort for the people from the lower St. George country who were in search of fresh, cool and invigorating mountain air. A few years ago Hebron was almost entirely evacuated and the town of Enterprise, on the edge of the Escalante desert, built up instead.

HELPER (Carbon Stake), Carbon county, Utah, a railroad town on the Rio Grande Railroad, was named Helper, owing to the fact that every train that crosses the Wasatch range of mountains at Soldiers' Summit here obtains help in the shape of extra locomotives to move up the heavy grade.

HENEFER (Summit Stake), Summit county, Utah, a small settlement on the Weber River, was organized as a Ward July 9, 1877. It was named for James and William Henefer, two brothers, who established a blacksmith shop there on the overland road in 1859.

HENRIEVILLE (Panguitch Stake), Garfield county, Utah, was originally a branch of the Cannonville Ward, but when organized as a separate Ward in 1889 it was named Henrieville, in honor of James Henrie, the first president of the Panguitch Stake.

HERBERT (Fremont Stake), Fremont county, Idaho, is a small settlement situated on the Rexburg bench and named in honor of Herbert England (son of Charles England), the first white child born in that part of Snake River Valley. A Branch was organized called Herbert in 1908.

HERRIMAN (Jordan Stake), Salt Lake county, Utah was first settled in 1851 and called Herriman in honor of Henry Harriman, one of the first seven Presidents of Seventies and one of the first settlers of the place. It soon became an organized branch of the Church, but has alternated a number of times between a Branch and a Ward organization.

HUBBARD (St. Joseph Stake), Graham county, Arizona, was organized as a branch of the Pima Ward, May 14, 1899, and organized as a separate Ward June 27, 1900. It was called Hubbard, in honor of Elisha Freeman Hubbard, the first presiding Elder and Bishop of the settlement.

HUNTER (Cottonwood Stake), Salt Iake county, Utah, is an outgrowth of Pleasant Green, was first settled in 1876 and organized as a Ward in 1888 named Hunter in honor of the late Edward Hunter, presiding Bishop of the Church.

HUNTINGTON (Emery Stake), Emery county, Utah, was first settled in 1877 and organized as a Ward in 1879 and named Huntington after the creek on which it was built and which had previously been named in honor of an old explorer of the name of Huntington.

HUNTSVILLE (Ogden Stake), Weber county, Utah, the largest settlement in Ogden Valley, was first founded in 1860 by the late Captain Jefferson Hunt, in whose honor the settlement was named. The Huntsville Ward was organized in 1877.

HURRICANE (St. George Stake), Washington county, Utah, is a flourishing settlement on the Rio Virgen at the foot of the celebrated Hurricane hill, thus named by the late Apostle Erastus Snow who on one of his visits to southern Utah encountered a terrific hurricane in that particular neighborhood.

HIGHLAND PARK (Granite Stake), Salt Lake county, Utah, is an outgrowth of the Sugar House Ward and was organized as a Ward, Dec. 3, 1916. The Ward was named after a subdivision of Salt Lake City, which had previously been named Highland Park because of its location on a bench or high land which overlooks the greater part of Salt Lake Valley.

HILLSDALE (Panguitch Stake), Garfield county, Utah, was first settled in 1871 and called Hillsdale, because of its location in a litle valley surrounded by hills or low mountains. It was organized as a Ward in 1877, but was afterwards reduced to a branch, many of its inhabitants having moved away.

HINCKLEY (Deseret Stake), Millard county, Utah, is an outgrowth of Deseret and was organized as a Ward in 1891 and named Hinckley, in honor of the late Ira W. Hinckley, President of the Millard Stake.

HOLBROOK (Snowflake Stake), Navajo county, Arizona, is an important railroad town on the Atlantic and Pacific Railroad and the shipping point for most of the settlements in the Snowflake Stake. The place was named by the railroad people in honor of a railroad official by the name of Holbrook.

HOLDEN (Millard Stake), Millard county, Utah, was first settled in 1855 and called Cedar Springs because of a number of springs rising between the cedars at the foot of a low range of hills. Later the settlement changed name to Holden, in honor of Elijah E. Holden, a member of the Mormon Battalion and one of the early settlers of the place, who froze to death in the mountains near the settlement.

HOLLIDAY (Cottonwood Stake), Salt Lake county, Utah, was named, when the Big Cottonwood Ward was divided in 1911, in honor of John Holliday, one of the first settlers on Cottonwood Creek.

HONEYVILLE (Box Elder Stake), Box Elder county, Utah, was named by the late Abraham Hunsaker, who kept a number of bees there in an early day. It is also asserted that it was named because of the fertility of its soil which reminded some of the first settlers of Caanan, a land "flowing with milk and honey."

HOOPER (Weber Stake), Weber county, Utah, is situated near the east shore of the great Salt Lake and was named in honor of the late William H. Hooper, Utah's delegate to Congress, who

first located a herd ground where the settlement of Hooper now stands.

Howell (Bear River Stake), Box Elder county, Utah, is a small settlement named in honor of the late Joseph Howell, Utah's representative to Congress.

Hoytsville (Summit Stake), Summit county, Utah, was originally called Unionville, but when it was organized as a Ward July 9, 1877, it was named Hoytsville, in honor of Samuel P. Hoyt, one of the first settlers and mill builders in Summit county.

Hyde Park (Cache Stake), Cache county, Utah, was first settled in 1860 and named in honor of William Hyde, the first presiding Elder and one of the first settlers of the place.

Hyrum (Hyrum Stake), Cache county, Utah, was first settled in 1860 and named Hyrum in honor of the martyred Patriarch Hyrum Smith.

Idaho Falls (Bingham Stake), Bonneville county, Idaho, was originally a non-"Mormon" town called Eagle Rock, thus named after a rock in Snake River on which the eagles were wont to congregate before the advent of civilization. It became a place of importance when the Utah Northern Railway (now a part of the Oregon Short Line system) was built through that part of Idaho. About 1898 the name was changed to Idaho Falls, being situated near the falls, or rapids, in Snake river known by that name.

Imbler (Union Stake), Union county, Idaho, was founded by non-"Mormons," but Latter-day Saints located there in 1898 and were organized as a branch in 1899 and as a Ward in 1901. Origin of name is not known.

Independence (Fremont Stake), Fremont county, Idaho, was first settled by a half-cast Indian known as "Tex" who built a cabin there at an early day. The first white settlers in that part of Snake River Valley were mostly half-hearted "Mormons" or apostates who asserted their independence of Church government by naming their settlement "Independence."

Indianola (North Sanpete Stake), Sanpete county, Utah, is the only settlement in Thistle Valley and was set apart for the use of Indians who were wards of the Church, by President Brigham Young. On this account the setlement was given the name of Indianola. Thistle Valley was known at the time of the Black Hawk war because of repeated Indian troubles.

Iona (Bingham Stake), Bonneville county, Idaho, was first settled in 1883 and called Sand Creek, but when the Ward was first organized in 1886 the place was named Iona after a small town of that name in Palestine.

Island Ward (Fremont Stake), Fremont county, Idaho, is an outgrowth of Rexburg and Salem and was organized as a

Ward in 1895 and called Island, because of its location on the so-called Teton Island, in Snake River Valley.

IVINS (Idaho Stake), Bannock county, Idaho, is a small settlement originaly known as Ten-Mile Creek (ten miles from Soda Springs). When the Ward was organized in 1917 it was named Ivins in honor of Apostle Anthony W. Ivins.

JACKSON (Teton Stake), Uintah county, Wyoming, was named because of its location in the so-called "Jackson's Hole," near Jackson's Lake which was named at an early day in honor of a trapper by the name of Jackson.

JAMESTOWN (Blackfoot Stake), Bonneville county, Idaho, is an outgrowth of Taylor and Goshen Wards and was organized as a Ward in 1907, named Jameston, in honor of James Duckworth, president of the Blackfoot Stake.

JENSEN (Uintah Stake), Uintah county, Utah, is a small settlement located near the junction of Ashley creek and Green river. The settlement was named after Lars Jensen, a non-"Mormon," who located a ferry on Green river in 1885.

JERICHO (Sevier Stake), Sevier county, Utah, was a temporary settlement founded by the Farnsworth family on the Sevier river, a short distance above Elsinore. It was founded with a view to establish a United Order community, but only existed a short time. The place was named after Jericho in Palestine, and the ground upon which the settlement stood is now a part of Joseph Ward.

JOHNSON (Kanab Stake), Kane county, Utah, was first settled in 1871 and named Johnson after the four Johnson brothers (Joel H., Joseph E., Benjamin F., and William D.) who with their families were the founders of the place.

JOSEPH (Sevier Stake), Sevier county, Utah, is a prosperous little settlements situated on the Sevier river south-west of Elsinore. It was named in honor of the late Joseph A. Young, the first president of the Sevier Stake of Zion.

JUAB (Juab Stake), Juab county, Utah, was originally called Chicken Creek when settled in 1860, but became a place of some importance when the Utah Southern Railroad made its terminus there for a short time in 1879. The Saints at Juab were organized as a Branch in 1883 and as a Ward in 1886. Juab, which has dwindled down to a very small hamlet belonging to the Levan Ward, was named Juab, like the county in which it is situated, after a small tribe of Indians, called Uabs or Yuabs.

JUAREZ (Juarez Stake), the principal settlement of the Saints in Chuhuahua, Mexico, and the headquarters of the Juarrez Stake of Zion, was first settled by exiled Saints in 1885 and named Juarez, in honor of Benito Juarez, the immediate predecessor of Porfirio Diaz as president of the republic of Mexico.

(*To be continued.*)

RECORDS FROM THE HEBRIDES ISLANDS.

By George Minns, English Genealogist.

(Concluded from page 138, vol. 9.)

KILFINICHEN, MULL, ARG.

(S. W. of the island. Pop. 1,529. Register begins 1804.)

1804, Jan. 1. Duncan McIntyre, tenant, and Mary McLean, had bapt. Elizabeth.

1809, May 9. Nicol McIntyre, in Ardalinish, and Mary McCallum, of the same place, married.

1812, Mar. 19. Peter McIntyre, and Flora Bell, both in Ardalinish, married.

KILNINIAN AND KILMORE, MULL, ARG.

(N. W. of the island. Pop. 2,272. Register begins 1766.)

Marriages:

1793, June 9. Colin McIntyre, at Morvein, and ——— Livingstone, of Tobermory.

1794, Nov. 30. Niel McIntyre, at Ardasscross, ———

1800, July 10. Colin McIntyre, from Morvein, and ——— McDonald, in Lephein.

1811, Dec. 6. Charles McIntyre and Marion McColl, Auchadashenaig.

1816, Dec. 30. Donald McIntyre, from Ardnamurchan, and Sarah McPherson, Tobermory.

1817, Jan. 30. Donald McIntyre, Tobermory, and Janet McDonald, Dervaig.

1819, May 18. Duncan McIntyre, from Ardgour, and Catherine McLean, Kilninian.

1819, Apr. 25. Archibald McIntyre and Ann McLean, Dervaig.

1799, Feb. 27. James Fraser, from Paisley, and Catherine McDougal, Alarine, had bapt. Jo.

1803, Jan. 30. Alexander McIntyre and Dorothy ———, in Cragaig, had born John.

1805, Mar. 31. James.

1804, Feb. 29. Colin McIntyre, from Morvean, and Janet McDonald, had bapt. Marion.

SLEAT, SKYE, S. E.

(10 miles S. of Broadford. Pop. 1,665. Register begins 1813.)

There is a group of 8 children to Charles McDonald, and Anne McLeod, 1829-40.

SNIZORT, SKYE, N.

(7 miles N. W. of Portree. Pop. 1,663. Register begins 1823.)

Samuel McKay and Jess McKurnon, had born: John, July,

1829; Peter, Apr., 1831; Donald, Aug., 1833; Roderick, May, 1835; all bapt. 5 July, 1835.

The children of Roderick McSwean (of Tate) and Mary McInnes (of Snizort): John, aged 11 y. 7 mo.; Jane, aged 9; Mary, aged 6; Roderick, aged 4; Margaret, born — May, 1827; all bapt. 20 Mar., 1829.

Donald Nicolson and Catharine McInnes, Clachamas, had born: Donald, 1828; John, 1830; Neil, 1834; Christian, 1835; all bapt. 18 Jan., 1838.

Note (latter part). "These irregularities are much to be regretted, but as lax and unsound views in regard to ordinances have taken such a firm root, it will take time and the exercise of Christian prudence to rectify them. And that He who has the hearts of all men in His hand, may in His own good time bring about a happy change in the views and affections of the poor deluded people of this parish is the earnest prayer of Angus Martin, minister of Snizort, Skye." [Dated] 28 Jan., 1844.

At his induction, he says, he found the Registers had been held by a person of sunsound mind, who would not deliver them up. And that this particular book [beginning 1823] was not recovered till 1852.

STRATH, SKYE, S. E.

(Comprises Scalpay and Pabbay. Pop. 2,152. Register begins 1820.)

Donald Munro and Mary McRae, Glassellan, had born: Madaline, 7 Mar., 1815; Isabella, 13 Jan., 1817; John, 10 Dec., 1818; Anne McRae, 8 July, 1820; Christy Flora, 15 July, 1822; Donald, 27 Apr., 1826; Lachlan, 13 Nov., 1828.

Niel and Flora Robertson, Harripool, had born: Alexander, 10 July, 1815; Angus, 1 Apr., 1818; Donald, 13 Aug., 1820; Malcolm, 20 Jan., 1823; Marion, 20 Aug., 1825; Alexander, 12 Aug., 1832.

Groups to the following names are also recorded: 8 children to James Lockhart, 1838-48; 8 children to Donald Mackay and Flory Nicolson, 1831-47; 7 children to John and Rachel MacLeod, 1838-51; 8 children to Angus Martin and Margt. Nicolson, 1844-55; 5 children to William Young and Janet Gibson, 1806-15.

The oldest Register of Skye, in the Inner Hebrides, seems to be that of Portree, 1800. Earlier dates might possibly be found in the records of the western parishes of Inverness, Ross and Cromarty. The more distant island of Lewis, in the Outer Hebrides, is included in the latter county.

The Register begins 1780. I found no other of an earlier date than this belonging to any parish in this particular group.

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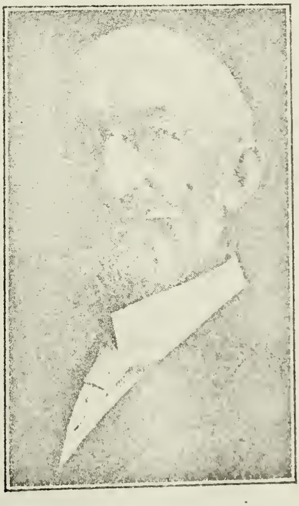

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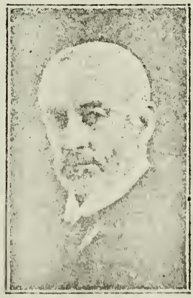

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